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RESERVE
STORAGE

THE
MISSIONARY HERALD.

VOL. XCVI.—JULY, 1900.—No. VII.

OUR readers are already aware of the sudden blow which has fallen upon missionary work in North China. At this time of writing (June 14), the only tidings received at our rooms, beyond the public telegrams, is a cable dispatch, dated Peking, June 10, saying: "Tung-cho abandoned; missionaries [at] Peking. Converts massacred [or] scattered." Though unsigned, this message was evidently from our missionaries at Peking. It is a singular fact that, during the first ten days of June, while the public dispatches were of the most startling character, causing great anxiety for the safety of our missionaries as well as for the preservation of our work in China, the letters from the mission arriving at the missionary rooms were full of accounts of revivals, revealing the great joy of the Christians, both native and foreign, in the new spiritual life they were experiencing. Among the "Letters from the Missions" will be found some of these reports from Tung-cho, concerning the remarkable work of grace in the college. Letters have also come to hand from Rev. Charles E. Ewing, of Peking, and Rev. G. Henry Ewing, of Pao-ting-fu, full of accounts of religious progress, and while there are references to the presence and boldness of some Boxers, the writers evidently had no apprehension of such outbreaks as have occurred. No recent tidings of any sort have come from the two southernmost stations, Pang-Chuang and Ling-Ching. Dr. Ament, writing from Peking, April 10, speaks of many new evidences they had had of "the adaptation of our glorious religion to all the needs of the Chinese." He refers to the Boxers as circulating reports that the Christians had poisoned the wells, and that antidotes to this poison were being sold in great quantities to the deluded people. Christians were also blamed for the drought which was prevailing. Dr. Ament had occasion to face a group of Boxers, who inquired whether he was a Catholic or a Protestant, and when assured that he was a Protestant, they became friendly. At the time of his writing, Dr. Ament could say that among the villages connected with Peking, not a Christian had been injured or a house burned, and that amid the disturbances which were occurring, there were Chinese who were brave enough to accept baptism and unite with the church, and he gave it as his opinion that "the Boxers' bubble is practically burst." Clearly this uprising, in its extent and vigor, must have come upon our missionaries almost like a flash. The present number of our magazine must go to press before we receive any letters giving details of what has transpired. We know not what may occur before these pages reach our readers. Amid our great anxieties we recall the days in the autumn of 1895, when similar tidings of mob violence and of bloodshed were coming to us from Asia Minor. We felt then that the lives of our mission-

aries were all imperiled, as indeed they were, and yet it has proved that not one of them was slain. The peril seems no greater in China now than it then did in Turkey. May God give a like deliverance to his servants who are now in the Far East.

THE letters on pages 278-80, portraying the remarkable revival at Tung-cho, and the personal experiences of some of the converts, will be read with tender and solemn interest, in view of the fact reported by cable that the station has been abandoned, and these converts massacred or scattered. It seems as if God was preparing these young men by a great spiritual uplift for the martyrdom which some of them were soon to meet. We must still hope that many of them are spared for service on earth, and we will rejoice over those who were slain, that by a fresh baptism of the Spirit they were fitted for transference to the service on High.

**The Martyrs
at Tung-cho.**

DEATH, in recent weeks, has been reaping among the great. Since our last number was issued, three among the most eminent divines of our land have passed from the earthly to the heavenly service, Professor Park, Dr. Storrs and Dr. Behrends. They were all corporate members of the American Board, the membership of Professor Park and Dr. Storrs antedating that of all save two or three now on our rolls. Each one of them in his own way has served the cause of missions most effectively. May their mantles fall on others who are to come after them.

The Mighty Fallen.

WE must refer our readers to the religious newspapers for a full statement of a plan proposed by the President and Vice-President of the American Board for raising a "Twentieth Century Fund," to provide against the fluctuations in the annual receipts of the Board, caused by that varying, and hence unreliable, factor in our receipts, namely, the legacies. These legacies have varied within the past decade from a little over one hundred to two hundred and fifty thousand dollars a year, and it is manifest that no wide-reaching business can be safely carried on unless provision is made against such fluctuations. It is proposed to mark the end of the great missionary century and the opening of what is, with God's blessing, to be a yet greater missionary century, by the raising of a fund of \$250,000 to meet present indebtedness, and more especially to be used to equalize, in some good degree, the annual income on the legacy account. The plan, into the details of which we will not here enter, has received the heartiest endorsement of the officers and Prudential Committee of the Board, who have made personal pledges of contributions so that the scheme starts with a subscription of over \$35,000 from these officers and members of the committee. This fund is greatly needed as a balance wheel in the financial administration of the Board. Please study the details of the plan as they shall appear in the religious press. The sum named is easily within reach if only our constituency are sufficiently thankful for what God has wrought in the years past, and are truly grateful for the wonderful opportunities he sets before them to coöperate with him in the world's redemption.

**A Twentieth
Century Fund.**

WE must request a most careful study of the receipts for the last month and for the nine months of the fiscal year. The reading will show both encouragement and ground for solicitude.

	May, 1899.	May, 1900.
Donations	\$36,404.45	\$37,614.04
Donations for the debt	303.72	65.00
Legacies	15,457.52	3,022.25
	<hr/> \$52,165.69	<hr/> \$40,701.29
	9 mos., 1899.	9 mos., 1900.
Donations	\$336,286.47	\$383,199.01
Donations for the debt	1,101.68	699.08
Legacies	64,060.98	88,412.30
	<hr/> \$401,449.13	<hr/> \$472,310.39

Increase in donations for nine months, \$46,912.54; decrease for the debt, \$402.60; increase in legacies, \$24,351.32; net increase, \$70,861.26.

While there has been an advance in receipts thus far, it should be stated that there are almost no legacies in sight to swell our receipts during the three closing months, as was the case last year. The call seems imperative that we close this last year of the century with all obligations met. We must look to the churches for this desirable end. Every church must make its special effort, and make it at once, if this end is accomplished. We ought to have a gain of *sixty thousand dollars* if we are to close the year with a balance on the right side of the ledger. Cannot this be done? Let every church which has not yet made its offering for the fiscal year, attend to this duty and avail itself of this privilege at once. Let the churches which have weekly offerings send in a portion before the close of the year, August 31st. Let a host of our non-contributing churches come into line with this work and make an offering. Are there not a large number of churches and individuals able to add to their kind gifts already bestowed, some thirty, some sixty, some one hundred dollars, and so by a united effort help us to make a successful and happy close to the year of the Board. The President, Vice-President, Prudential Committee and other officers of the Board unite in this desire.

It is not without reason that many benevolent and educational bodies are protesting loudly against the excessive inheritance tax imposed by government upon bequests made to public and religious institutions.

An Excellent Way. The great Methodist Episcopal Conference has recently declared that such taxation "is contrary to public policy and to the aim and spirit of our national institutions." It is to be hoped that the impolicy of continuing this tax will be appreciated, and that this feature of the law will be repealed before long. In the meantime, we suggest that there is a way open by which donors can make their gifts, without deduction, to the cause they desire to aid, and at the same time receive a reasonable income while they live. For instance, if one would devote a sum for foreign missions when he shall no longer need his property, let him now give that sum to the

American Board, taking its agreement to pay him, semi-annually during his life, an amount equal to a fair rate of interest. This will be as absolutely safe an investment as can be found in these days, and when the end comes, the whole amount will be in the Board's treasury without dispute and without the expense of a penny for administration or aught else. A large number of friends are availing themselves of this method of administering their own estates, while providing for their needs during their lives.

THE Prudential Committee is giving constant and laborious attention to plans for carrying on efficiently our Micronesian work. It is not clear yet what is the best and most economical way of providing for the transportation of missionaries and supplies, and of ministering to the islands stretching over an area of 2,000 miles from east to west. Captain Garland has been sent to England to make inquiries. In the meantime an opportunity has occurred to send down supplies for all the groups, and some missionaries for the reopening of Ponape. The schooner, "Queen of the Isles," having auxiliary steam power, will sail from San Francisco as near to July 1 as is possible, for Jaluit, Kusaie, Ponape and Ruk, and it will take down Miss Ida C. Foss and Miss Annette A. Palmer, who were on Ponape at the time it was occupied by the Spanish, and who, of course, are familiar with the people and the language. With them will go Rev. and Mrs. Thomas Gray who have offered themselves for this service. This will make a good force for reopening mission work on that island. The natives will receive them with open arms, and we have every assurance that the German authorities in the Carolines will favor the mission and do what they can to aid it. It is a joy to anticipate the reoccupation of Ponape which was so long the scene of blessed Christian work. A physician and his wife are under appointment for the Ruk station, but are not able to sail by this vessel. In what way these reinforcements for Ruk and the party for Guam can reach their stations is not yet clear. Our friends should remember this mission in its varied needs in their thoughts and prayers.

OUR readers will be glad to find on another page an article by President F. E. Clark, in reference to the Christian Endeavor Convention held in Foochow, China, in April last. Letters from our missionaries in Foochow speak of the extraordinary interest manifested in the convention by the Chinese, and of the great impulse imparted by the presence and addresses of Dr. and Mrs. Clark. Similar reports come concerning the meetings held previously in Japan, where a month was spent in visiting and establishing Christian Endeavor societies. The last letters received from Peking report the arrival there, on the previous day, of Dr. and Mrs. Clark. This was some weeks before the outbreak of the Boxers at the capital, and while the revival reported in the letters on pages 278-80 was in progress. At the time we are writing, Dr. and Mrs. Clark are probably in St. Petersburg, going thither by way of the Siberian railway, in order to be in season for the World's Christian Endeavor Convention in London.

**Christian Endeavor
in the Orient.**

WRITING still in the dark as to the details of the abandonment of Tung cho and the looting of the mission premises, now reported, we can give some facts in reference to the station and its work.

The Loss at Tung-cho. Tung-cho on the Pei-ho, is the port of Peking, twelve miles distant from the capital. It was opened as a station of the Board in 1867. It was deemed better adapted for an educational center than was the capital, and here the high school and theological seminary



NORTH CHINA COLLEGE COMPOUND.

and the North China College have been established. At last reports the college had seventy students, the preparatory academy twenty-eight, and the theological students numbered nine. The plant consisted of an ample compound, outside of the city, within which are four brick dwelling-houses for the missionaries, two Chinese houses for the native teachers, besides the large building, called Williams Hall, containing chapel, recitation rooms, thirty sleeping-rooms, kitchen and dining-room, with a laboratory and reading-room.



WILLIAMS HALL.

The chapel will accommodate from three to four hundred persons. The accompanying cuts will show the hall and the compound. There were connected with Tung-cho, as last reported, seven common schools and the church had a membership of 213. Aside from the scattering and slaughter of many of these students and church members, there is much reason to fear that these valuable premises have not only been looted but burned. The cost to the Board of these premises has been \$50,300.

DR. A. W. CLARK, of Prague, is able to report that the Slavic mission work in Bohemia has extended in a remarkable way beyond the borders into the Russian Empire. One city inside the Russian lines is reported as having over 200 Bohemian families, many of them being descendants of those who were driven from their homes in the eighteenth century. The monthly Bohemian paper, *Betanie*, published by our mission, has been read by these Bohemian colonists. Some two years ago a Christian young man from Prague went to Russia, and this led to the awakening of many of these Bohemians, so that Pastor Adlof, of Prague, was invited to visit the district. The meetings he held were crowded and conversions followed. Mr. Adlof was to spend May, and probably November, in Russia, helping in this work. There are now forty members of the Prague Free Church in Russia, one of them a Pole and the others descendants of the persecuted Bohemians. The movement promises far-reaching results. There are thousands of neglected Bohemians in Russia waiting for the gospel, and the way to reach them is not so difficult by reason of the fact that they are not in the Russian church. * A good friend from Scotland meets the extra cost of this work; other friends have been raised up who have greatly aided Dr. Clark in the various branches of labor which he is conducting in many centers of influence throughout Austria. His letter reports that on May 11, six more were to be received into the church at Vienna.

WE have received from Mr. Vethamanikam, of Pasumalai, India, copies of seven farewell addresses presented to Rev. Dr. George T. Washburn and wife, of Pasumalai, on the occasion of their final departure from India for America. These addresses are printed each on a large sheet resembling the Thanksgiving proclamations of Massachusetts. They are from students in the college, from alumni and students of the Theological Seminary, from the members of the "South Fold Hostel" and the Brahman day scholars, and from the teachers and attachés of Pasumalai College, all speaking in warmest terms of the faithful labors, the consistent lives and the unwearied exertions of Dr. and Mrs. Washburn during the forty years of their missionary labors in India. But the address which has moved us most is one sent by some 60 men and women who were among the orphans rescued from the famine of 1876 and 1877, who say in their address, "While our own parents were not in a position to support us and died of starvation and plague before our eyes, leaving us in a state of destitution, you graciously took pity upon such helpless children and spared no pains to get hold of us and brought us under your kind protection. Some of our parents, finding that they could not any longer support us, brought us to you and committed us to your care, and returned home finally, never to see our faces again." These orphans, now grown to manhood and womanhood, many of them in excellent positions as Christian laborers, refer in detail to the labors of Dr. and Mrs. Washburn, and gratefully acknowledge that to them they owe not only their lives but their Christian training which has given them success in life. Such testimonials bear witness to the gratitude of the Indian people as well as to the devoted service of Dr. and Mrs. Washburn, who have been compelled by

**The Gospel in
Russia.**

**Remarkable
Testimonials.**

the state of their health to return to America, where they will make their home at Meriden, Connecticut. Long will they be gratefully remembered throughout the Madura district of India and long will the fruits of their labor remain.

THE picture below represents a scene which will be of special interest to many of our readers. Rev. Dr. and Mrs. H. N. Barnum have now been in the service of the Board 42 years, and it is 11 years since they and their daughter, Miss Emma Barnum, have had a furlough. In view of their manifold labors and the specially trying scenes through which they have passed at Harpoot during the last few years, their associates and friends have felt that a vacation for them was imperative. Unwilling to leave their work, Dr. and Mrs. Barnum and their daughter decided to take three or four months of rest in Europe, as costing much less in time and money than a visit to America. The picture given



herewith represents them as about starting from their Harpoot home, the friendly people gathering about them to bid them good-by. The scene is characteristic. The ruins of one of the buildings, burned at the time of the massacre, are seen just over the wagon. Both at Harpoot and on all their journey to Constantinople Dr. and Mrs. Barnum received continual testimonials of the great esteem and affection with which they are regarded. A multitude of friends on both sides of the sea will wish them a restful vacation.

MISS GILSON, of Mt. Silinda, East Africa, writes us that the mail which left Beira for the Interior, January 15, probably containing letters and papers which left America in November, or early in December, was lost while the boats were coming up the river Buzi. It is desired that friends in the United States whose letters may remain unanswered should be notified of this fact.

A Mail Lost.

AN inquiry recently made of us has led to the discovery of a fact, as interesting as remarkable, in regard to the low death rate among missionaries of our Board within the last ten years. During this decade, 1890-1899 inclusive, there were on our mission rolls each year an average of 545.6 persons, while the deaths have averaged but 4.7 persons per year. This is at the rate of 8.6 deaths per thousand. This is on extraordinarily low rate. An expert in life insurance has informed us that the tables of twenty-eight American life insurance companies in the United States show that an average of deaths among their insured during the same period was 13.5 per thousand, a rate greater by 4.9 per thousand than among our missionaries. There is no difference between the class of persons accepted by insurance companies and those employed by our Board, though among the latter the proportion of women is doubtless considerably larger than would be found among the insured in this land. This proportion of women would probably be regarded by insurance companies as increasing the risks. This makes the fact we have stated all the more remarkable. The period covered and the number enrolled would seem to be sufficiently large to make a fair induction. We should much like to know what is the experience of other foreign missionary societies in this line. Our record would seem to show that foreign missionary service does not involve special risks of life, and that those who go to distant continents and islands to preach the gospel do not, in the sense in which the phrase is commonly used, "take their lives in their hands." We cannot but recognize a divine protection over those who go forth in the service of our King. Addison's well known lines are as true as they are beautiful:—

"In foreign realms and lands remote,
Supported by thy care,
Through burning climes they pass unhurt
And breathe in tainted air."

It is an interesting fact that the Zulu Bible, translated by the missionaries of the American Board in Natal, is being circulated much more widely than ever before. Rev. Donald Fraser, of the Livingstonia Mission, west of Lake Nyasa, reports the receipt from the Bible society of 200 Zulu Bibles and 100 Testaments, and speaks of the demand for them as very great. These are for use among the Ngoni, the Zulu tribe that was driven northward from Natal after one of the wars of Chaka and settled on the highlands west of Lake Nyasa. From being most warlike and bitterly opposed to the coming of the missionaries, their hearts have been so touched that a wonderful transformation has taken place among them. Mr. Fraser asks for a further grant of 1,000 Zulu Testaments and 300 Bibles. The scholars have increased within two years from 1,700 to over 7,000, and Mr. Fraser says that the "goal of most of the scholars is the reading of the Bible. This is the great text-book of the schools, and the fact that we have been able to supply the people with the complete word of God has been one of the strongest forces in the present re-awakening." It is a great joy to know that our Zulu Mission has so efficiently served the cause of Christian missions in Africa.

WE announced last month the sailing of Miss Emma C. Redick, to join the West Central African Mission at Kamundongo. Miss Redick is from Mansfield, Ohio, and has had her training at Oberlin, and taught for five years in the Tougaloo University. Starting on very short notice for her mission field, we have been unable to secure her photograph for use in our magazine. Herewith appear the faces of Rev. James H. Dickson, and his wife, Mrs. Frances Hale Dickson, who sailed last month to join the Ceylon Mission. Mr. Dickson is from Portland, Oregon, graduating from the University of Michigan with the degrees both of A. B. and B. S. He served for a time as mechanical and electrical engineer

Our New Mis-
sionaries.



at Detroit, Mich., and London, Ontario, and afterwards took a special course in theology in Oberlin Theological Seminary. Mrs. Dickson is from York, Ohio, and has completed the course of study in the Oberlin High School and in the Oberlin Kindergarten Training School, and has taught for four years. Mr. Dickson has special qualification to take charge of the Tillipally Industrial and Training School. His support, and that of his wife, has been assumed by the First Church in Detroit, Rev. Nehemiah Boynton, D. D., pastor.

THE cause of missions has suffered a loss in the death of Deacon Caleb H. Warner, of Cambridge, who not only gave generously to the cause but as treasurer of the trustees in America of Jaffna College, had a direct share in work on the foreign field. He was president of the Bank of Commerce of Boston and we are told that he "gave away scrupulously a tenth of his income and allowed himself no self-indulgence which would interfere with the giving away of a much larger proportion." The Lord raise up more such intelligent and faithful laymen!

Caleb H. Warner.

INTEREST on the part of American Christians in the famine conditions which prevail in India is on the increase. A committee of one hundred leading citizens has been organized in New York, with Hon. **Relief for India.** William E. Dodge as chairman, and Rev. Dr. L. T. Chamberlain, chairman of the executive committee. The names which make up the full committee are among those best known in all departments of life and activity in New York City and vicinity. A similar committee has just been organized in Boston, with Governor Crane as chairman, and Samuel B. Capen as chairman of the executive committee. Other committees are organized in Philadelphia, New Haven, Connecticut, and other sections of the country. The treasurers of the fund are Messrs. Brown Bros. & Co., 59 Wall Street, New York. This committee is entirely undenominational, and distributes relief through an undenominational committee in India, chairman of which is Rev. R. A. Hume, of our Marathi Mission. This committee in India is made up not alone of missionaries, but of prominent Englishmen and Americans. It is an interesting fact that some of the leading express companies in this country freely give to this committee their entire facilities for the distribution of literature, and the collection and return of money. The same can be said of the banks of New York, as well as in some other cities. The distress in India is increasing and the appeals are most urgent. All Christian people feel grateful that men who have so many calls upon their strength and time are willing to give themselves to this service for humanity.

DURING the recent revival at Tung-cho in North China a man arose in one of the meetings and said with deep feeling, "Today I went in to an inn for my breakfast. As I was leaving, the innkeeper came out with a large dish of nice food to give a beggar. One **An Emptied Soul.** stepped up, but his dish was partly filled with good-for-nothing food. The innkeeper said 'Pour it out; it will spoil this if you leave it in.' But the beggar exclaimed, 'This soup! Where shall I put it?' 'Pour it out,' replied the innkeeper. But the beggar began looking around to find something to put it into. In the meantime, another beggar stepped up, and the innkeeper poured the gift into the empty bowl. I've been clinging to the good-for-nothing things in my heart when God has said, 'Empty your heart; let me fill it with my grace;' and I have lost many a blessing, but God knows I am ready now to empty everything out and receive his riches."

AMID the distressing reports that come from India, it is an occasion of deepest thankfulness to find a despatch from Lord Curzon, of June 11, stating that a good rain has fallen in Southern India, and that there is **Rain in India.** promise of a good, though late, monsoon. Nearly six million people are now receiving aid, and even a larger number will require assistance before crops can be secured. But a good monsoon will bring unspeakable relief in time.

THE DEATH OF DR. STORRS.

It is with deep sadness that we chronicle the death of the Rev. Dr. Richard Salter Storrs, which event occurred at Brooklyn, N. Y., June 5, in the seventy-ninth year of his age. Though within the past year or two some of the infirmities of age had been creeping upon him, so that he had resigned his pastorate, it was hoped and expected that, after a period of rest, his vigorous constitution would triumph over these infirmities, and he be spared for further service, for which he was so abundantly fitted. But the Angel of Death claimed him, and he has entered into that immortal life which he joyfully anticipated, and to which he often referred so eloquently.

It is not our place to speak of Dr. Storrs as a minister, or scholar, or orator, or citizen, or of the extraordinary services he has rendered the city in which for over half a century he was a preacher of the gospel. Nor is it for us to speak of his services for the denomination of which he was a most conspicuous ornament, or to the whole Christian Church which revered and loved him. Other journals will speak of these matters. It is for us simply to testify, as we do with deepest sincerity, to the magnificent services he has rendered to the cause of missions, especially in connection with the American Board. As President of the Board for ten eventful and critical years, from 1887 to 1897, he accomplished a work which will make his name ever memorable in our annals. While the breadth and grandeur of the missionary enterprise made it particularly attractive to a mind like his, yet the office of president was not one to his liking. As a scholar and preacher he loved his quiet study, and he shrank keenly from what was involved in the office to which he was chosen. But he accepted it graciously, though reluctantly, in the hope of aiding a cause dearer to him than were the studies in which he delighted. And year after year, though sighing for release, he yielded to the importunities of those who convinced him by arguments which he could not gainsay that his withdrawal would seriously affect the cause which was most precious, and remained at his post of duty. And how well he bore his part! With what efficiency and tact, combining firmness and charity, did he preside at the Annual Meetings! He was a master of assemblies, governing them deftly in the midst of debates that in other hands might easily have ended in confusion. And what an uplift he ever gave by his addresses following the business sessions, always upon some high theme connected with missions, always on a plane far above all strifes and debates, adapted with singular felicity to the locality and to the prevailing thought of the hour, and full of loftiest inspiration.

While we speak of the great service rendered to the cause of missions by Dr. Storrs through his presidency of the American Board, we cannot be mistaken in thinking that that official relation, though it was repugnant to his tastes, was a true blessing to him who held it. Not that it added to his fame, — that would be a very low consideration. But from the necessities of the case the office brought him into wider and more personal relations to the ministry and the churches of our order and of the whole land. It put him in

touch with the missionaries of many lands. It served to bring him more and more out of the study, into contact with men, and into active participation in the conduct of affairs. The practical was thus mingled with the scholastic. This was a means in the development of the grandest character, which seemed to grow grander year by year. It is ever thus under the government of God. Men grow by giving. A service rendered devoutly and self sacrificingly develops him who renders it. He that loseth his life shall find it. Dr. Storrs gave much, and he has received much,—much in honor among men and a great reward above.

It is an interesting fact that Dr. Storrs' last literary work was in connection with a revision of the Missionary Addresses which he delivered at the Annual Meetings of the American Board. At the time of his withdrawal from the presidency, the proposal was made to him that these addresses, most of which existed only in the stenographic reports of the newspapers, should be issued in book form. He hesitated, but took the matter into consideration. Later, when a renewed request was made, he gave a reluctant consent, holding stoutly that the addresses were not worthy of reproduction. A succession of events in his family and church prevented his undertaking the task of revision until March last, when, though suffering, and often most acutely, from maladies from which he could gain no relief, he did what he had promised to do. With the disabilities under which he was suffering, few would have attempted the task. His letters accompanying the several portions of "copy" and "proof" tell of the cost to him, in his infirmities, of even the small amount of labor involved, and yet they are full of the sparkle and humor for which he was so noted. The volume, which came speedily from the press, found him upon his sick bed, from which, in God's providence, he was not to rise.

Our churches and our missions will bless God for raising up this great man. While mourning his loss which, because of his intellectual and spiritual vigor seems premature, despite his years, we do rejoice and give thanks for his long life and work, and for the influence he has had, and which will long abide in our land and throughout the world.

OUR MISSIONARIES IN NORTH CHINA.

THE sketch map opposite will aid in understanding the situation of affairs in our North China Mission. It shows the provinces of Chihli and Shantung, within which, so far as we now know, the depredations of the Boxers are confined. Our first information concerning these Boxers came from Pang-Chuang, which is near the western border of the Shantung province. Not until within two or three months have we learned of these bandits as showing much strength in Chihli. Their appearance at Pao-ting-fu, Peking, and Tung-cho was very sudden and unlooked-for. Writing, as we must for this issue of the *Herald*, before the receipt of letters in regard to the recent depredations, we can only state some facts about the missionaries and their locations as they were some two months ago.

Pei-ho just above Tientsin, is one hundred miles southwest of Peking, and a large city and capital of the province of Chihli. It has been a station of the American Board since 1873. Here are located Rev. G. Henry Ewing and wife, Rev. Horace T. Pitkin, Miss Mary S. Morrill, and Miss Annie A. Gould. Dr. Willis C. Noble and family and Mrs. Pitkin are now in the United States.

PANG-CHUANG. This is a country station, some 220 miles south of Peking, and connected with it are a large number of villages. From Pang-Chuang as a center, where is the mission plant including a hospital, the missionaries and their native assistants have supervised a wide district. The missionaries who are on the ground are Rev. Arthur H. Smith, D.D., and wife, Rev. Henry D. Porter, M.D., and wife, Misses Grace and Gertrude Wyckoff, Miss Mary H. Porter. Dr. and Mrs. A. P. Peck, of this station, are now on furlough in the United States.

LINCHING, the southernmost station of our North China Mission, is fifty miles southwest of Pang-Chuang, or about 270 miles from Peking. Here are located Rev. Henry P. Perkins and wife, and Rev. Franklin M. Chapin and wife. Dr. Edward R. Wagner and wife are on furlough in the United States.

KALGAN is so far north that it is probably not involved in these disturbances by the Boxers. It is 125 miles from Peking, and near the Great Wall. Its missionary force consists of Rev. Mark Williams, and Rev. William P. Sprague and wife.

West of the province of Chihli is the province of Shansi, in which the Board has sixteen missionaries, seven men and nine women. Access to Shansi is solely by way of Pao-ting-fu and Tientsin, but we have had no intimation that the Boxers have any organization in this province.

JOHN LOWRIE MATEER.

TIDINGS have been received of the death of Mr. J. L. Mateer which occurred at Peking, China, on Monday, April 23d, after a sickness of but little over four weeks. Mr. Mateer has had charge of the press of the North China Mission since 1894, at which time he joined the mission. Prior to this he had been in China, having had charge in 1871 of the Presbyterian Mission press at Shanghai. Returning to the United States in 1876, on account of ill health, he remained in this country till the call came to him to resume work in China in connection with the American Board. In the short period of service with us he has proved himself a faithful and efficient missionary, giving time and energy not only to the work of the press, in which he introduced important improvements, but in other lines he has rendered valuable aid. At the time that it became known that he was suffering from Bright's disease, he was especially engaged in labors in connection with the new church building at Peking for which ground had already been broken. From the first discovery of his disease it was apparent that the case was a serious one, and yet it was thought that, by vigorous treatment, the disease might be stayed and that

Mr. Mateer could return to the United States. But day by day the weakness and suffering increased till no hope of recovery remained, and he quietly fell asleep on the morning of April

23. His brother, Dr. Mateer, of the Presbyterian Mission, was able to be present at the funeral services, which were exceedingly appropriate. The workmen on the press, who had become greatly attached to Mr. Mateer, went in a body to the grave, where they sang most impressively the hymn,

"Peace, perfect peace, with friends
and kindred far away,
In Jesus' keeping we are safe, and
they."

The North China Mission, now so sorely beset with anxieties and trials from other sources, will feel deeply the loss of this faithful associate and friend. Mrs. Mateer remains in Peking, and deep sympathy is felt for her in her affliction.



JOHN LOWRIE MATEER.

CHRISTIAN ENDEAVOR IN THE ORIENT.

BY REV. FRANCIS E. CLARK, D.D.

IF any one has doubts as to the adaptability of the Christian Endeavor movement to missionary lands he should have attended the Fifth National Convention for all China which has just closed in Foochow. Whoever saw the fifteen hundred long queued Celestials gathered together in the great Tieng Ang Dong church, or heard their hearty singing, or listened to their earnest prayers, even though offered in an unknown tongue, would have felt sure that their hearts were enlisted, and that a Chinese Endeavor convention was not very different from an American convention except in some unessential features of hair-dressing and haberdashery.

To be sure, the women of these conventions wear the trousers, and the men the gowns, and it is not a shame for a Fukien man to have long hair. A few minor particulars of this sort rendered the convention picturesque, but in other particulars it had a striking resemblance to the best meetings of the kind across the seas.

In the first place, the thronged churches looked familiar. Simultaneous meetings were often held, and at each session in every church, without exception, the audience crowded the churches to the doors.

Again, the spirit of eager and personal participation in the convention was ever present. It was not a convention of the missionaries only or of the pastors of the churches, but like every genuine Christian Endeavor gathering, it was a convention of the people. There seemed to be no listless hearing,



THE INTERMEDIATE CHRISTIAN ENDEAVOR SOCIETY OF FOOCHOW CITY, WITH BANNER FOR AMERICA.

but all were alive, alert, eager. Whenever there was an opportunity for general participation, earnest testimonies and brief, pointed, pithy prayers, often only a sentence or two long, were offered.

Again it was a convention of inspiration and fellowship. No business was transacted, for it is the glory of Christian Endeavor conventions the world

over that the skeletons of parliamentary practice and sharp debate and wrangling discussion are kept away from the feast, and the spirit of brotherhood with man and fellowship with God is regnant. So it was in Foochow. The eleven hundred and fifty almond-eyed delegates sat together in heavenly places during the four days of the convention, and many felt as the comprador at the Presbyterian Mission Press in Shanghai said to the missionary in charge, when he returned, "Our utmost imagination had not begun to reach the reality."

In small ways, too, the setting of the convention was not very different from those at home. The addresses of welcome and their responses, the open parliaments and the consecration meetings, the men's meetings and the women's meetings, the subjects discussed, like the Pledge, The Quiet Hour, Systematic Giving, Bible Study and Good Citizenship, all tended to make one forget that he was ten thousand miles away from home in an Oriental land. The mottoes upon the walls were: "For Christ and the Church," "One is your Master, even Christ," "Go and Grow," etc., and they looked strangely natural.

Yet withal, Christian Endeavor has been adapted to as well as adopted in the Orient. It is no servile imitation of a western plan. It has not been forced upon the Chinese by denominational authority or church councils, but has sprung up spontaneously, as it did in America, and has come to China apparently because it has a mission and a method: a mission to aid in the promotion of an earnest Christian life, and a method by which to ensure the development of this life.

The same encouragements came to me in every one of the meetings I attended in Japan. The audiences were always large, and the promise for the future as exhibited in the national convention in Kobe were scarcely less than in China. Christian Endeavor evidently has a mission in both countries, in village communities, in building up and strengthening the Christian life of those who have few helps in the pilgrim way. As Rev. J. E. Shoemaker of the Presbyterian mission of Ningpo says, "The movement furnishes an excellent leverage in helping to show people how to work, and in moving them to undertake it. The little scattered bands of believers need just such a lever as this affords to get them pried out of the deep rut of helplessness. Many seem to think that worship means preaching, and can only be had when a preacher is available. Now some of them are learning that, as Endeavorers, it is both proper and possible for a country woman, who can only struggle through a few verses in her romanized New Testament and offer a prayer, to call her neighbors together on the Sabbath and have an Endeavor meeting. It is only a beginning, but it is full of hopeful promise.

In its spirit of inter-denominational fellowship, too, the society is the same in China as in America. Of the fifty-one societies in the Foochow district, many are in the Church of England, but they work together in hearty fraternity with the Congregational Endeavorers. All denominations in China are represented in the movement except the American Methodists, who have their Epworth Leagues and have, I am sorry to say, to this extent withdrawn, though they were most hospitable in their efforts to entertain the convention.

The American Board missionaries who have done such a notable work in this field were all active workers in the convention, and Rev. G. H. Hubbard, who brought Christian Endeavor to China fifteen years ago, was appropriately chosen president for the coming year of the All-China Union. Miss E. S. Hartwell, who has been indefatigable, was chosen Editorial Secretary.

If there is one thing that China needs more than anything else, except the establishment of a pure religion, it is the idea of good citizenship, and it is gratifying to know that Endeavorers are awake to the festering sore of China, a mercenary and corrupt spirit which is eating like a canker into the vitals of the nation. In view of this the resolution on Good Citizenship will have special interest. It was framed by Rev. J. E. Walker, of the American Board, who is known as one of the best linguists in China, and who was called upon at times to be an intermediary between the Chinese themselves, translating the Mandarin of some of the delegates into the Foochow dialect, which most of the audience could understand. This is his resolution, that was passed with unanimity and enthusiasm:—

“*Resolved*, That in view of the general prevalence of a mercenary spirit and mercenary practices, both in public and in private life, we urge that all Christian Endeavorers should carry the spirit of Christ into all their affairs, being known as unselfish and uncorrupted in every relation of life, the friends of everything good, and the opponents of every evil practice, in every station to which God may call them.”

THE OPENING OF ASIA MINOR.

IN the Consular Reports of the United States, issued in April last, there is a brief article by Consul Jewett, of Sivas, Turkey, in reference to railroad construction in Asia Minor, and permission has been given us to reproduce the map which accompanies the article. This map will interest our readers as showing the progress made in the opening of the wide districts in which our missions have been prosecuted for more than two generations. It has been understood of late that Russia and Germany have arranged with the Turkish government, with the consent of Great Britain, that Russia shall control the northern section of Asia Minor, while Germany is at liberty to prosecute her schemes in the southern section, even down to Bagdad and the Persian Gulf. Germany thus has full control of Constantinople and Smyrna as termini on the west. She has lines already open to Angora and Konieh. From the latter point the line is to be extended to Marash. Whether it will pass down the valley of the Euphrates to Bagdad, as indicated on the map, or strike the Tigris not far from Diarbekir and follow down that river, is said to be yet undetermined. There is every prospect that by one or the other of these routes Constantinople will in due time be connected with the Persian Gulf. What Russia will do in the northern section is wholly uncertain, but it is quite clear that nothing in the way of railway construction will be done without her consent and initiation.

These recent political movements of the Great Powers only give empha-

may eventually come into control. There is an unwritten law which even the most arbitrary and repressive nations feel bound to respect when they take possession of new territories, that the existing religious institutions and observances of the inhabitants shall not be interfered with.

LETTERS FROM THE MISSIONS.

North China Mission.

THE WONDERFUL AWAKENING.

LAST month we gave a letter from Dr. Goodrich, reporting the remarkable revival in the seminary and college at Tungcho. Further letters tell of the deepening and extension of the work, giving such details as show early that the Spirit of God is present in mighty power. The marked features of the movements have been the deep conviction of sin on the part of those who have taken the Christian name, their clear apprehension of the fact that their service had been most incomplete, that they were not living as Jesus would like to have them, followed by a renewed and joyful consecration to their Lord and Master. In a letter from Miss Miner, dated April 6, she reports at great length the incidents connected with the revival. The stories of individual experiences are very affecting. At one meeting sixty names were silently written on slips of paper, expressing a purpose to sign the consecration pledge, this number including the strongest young man in the college. We give here one incident recorded by Miss Miner which may illustrate many other cases reported.

"That you may realize how much this consecration meant in some cases, I will tell you briefly about one young man, a member of the junior class, the brightest student we have had for many years, and with decided literary ability. He became a member of the church six years ago, and his conduct as a student has been most exemplary. He has also been active in Christian work, and was selected by the college Y. M. C. A. last spring as

their delegate to the convention in Shanghai.

"But along with his studies in the college he has always carried on privately a course of study in the Chinese classics, of late years giving especial attention to the artificial literary production called 'The Eight Legged Essay,' in which it is necessary to be examined in order to get a degree in the civil examinations. Last winter Chin Fang went to his home for two weeks, and took a preliminary examination to get his name entered on the lists to compete for the degree, of A. B. and he stood well on the list of successful candidates. Though unconsciously to himself at first, these literary and political ambitions sapped the young student's religious life, so that during the last few months he has been unwilling to give much time to prayer and Bible study.

"The first week of the revival brought him in humble penitence to his Saviour's feet, and for two or three days he went about with a very happy face. Then the subject of consecration became prominent in the college meetings. He was one of the little company that met first in the Reading Room; then for two or three meetings he was absent. He helped one of the college teachers compose a hymn of consecration, and one afternoon when they were working together on the hymn, she asked him if he could sing the last verses of consecration. He then made a long, frank confession, of which the gist only is given below:— 'These last days there has been a terrible battle in my heart. I know that if Jesus were in my

place he would not be studying rotten, useless, "Eight Legged Essays." I not only know that Jesus would not do this; a true patriot, one who wanted to live for China, would not waste his time and dwarf his intellect on these artificial relics of the past. I realize that I have been injured, soul and body, by the excessive time given to this study. My body is growing weaker year by year. I do not have time to read useful books or study the Bible; my spiritual life is dead. Ambition has been my God. I have tried to serve two masters. Jesus has never been enthroned in my heart. I am the only member of my family who is a Christian. My father was disappointed in his own literary aspirations, and now all his hopes and ambitions are centered on me. All of my friends and acquaintances were so glad and proud when I passed my preliminary examination successfully. Now if I give up this career, I will grieve my father's heart, my literary acquaintances will all scorn me, there is not a single Christian near my home to stand by me. Yet I cannot compromise with my conscience. I know that if I consecrate my life to Jesus I must give up taking that examination this spring. I want to give up all for the Saviour whose love has moved me so deeply these days, but I feel as if bound with fetters.'

"The long conversation which took place that day cannot be recorded, nor the one the next day, when two hearts were too burdened for hymn making. For Chin Fang confessed that the fetters were binding him more closely, and, wearied with the hard struggle, he said, 'I cannot get the victory.' Nearly an hour passed before the love of Christ conquered the self-love. After a moment of silence, Chin Fang said, 'Give me a pencil.' He then wrote the words, 'Trusting in the Lord for help, I will not be examined in the literary essay.' He placed the slip of paper in his teacher's hand without a word, but his face was

beaming. When he rose to go he said, 'I do not repent my decision. This is the day of my new birth. I am free.'

"This decision of Chin Fang's had a great influence on his fellow students, who knew how much sacrifice it involved. After that victory, his was the happiest face in the consecration meetings."

SPREADING THE LIGHT.

These revival meetings continued for two weeks, interrupting the regular work in college and seminary, but the students were so full of "fire in their bones" that they were allowed to carry out their wish to go out and carry the message of light and life which they themselves had received. Miss Miner writes:—

"So Monday and Tuesday saw the sending out of the disciples, sometimes two by two, some in larger companies, to all of our important stations and out-stations which could be reached by a day's travel. Far important centers of work were chosen—among them Peking, Pao-tung-fu and Tientsin. Dr. and Mrs. Goodrich were in the Pao-tung-fu company, and Mr. Tewksbury spent the days assisting in the revival meetings in Peking. The two lower Academy classes began their regular work, but the highest class joined in the evangelistic work. The college students who had not gone out on tours did work in the city, the street chapel and in neighboring villages. A meeting was held each day in the city which the students attended.

"The next Sunday the young evangelists returned, as joyful as the seventy of old. Would that the glowing reports which occupied the time of two evening meetings could be given you as they came from the lips of these enthusiastic preachers! In the ten places about six hundred church members had been reached; in some places the sin-searching work of the Holy Spirit had been as evident as here in our meetings, and the sins and shortcomings of years had been confessed with bitter weeping. The

power of the cross which had been so manifest in the Tung-cho meetings drew many hearts in these scattered places to give themselves in complete consecration to their Saviour. In two or three places the results were not so encouraging. The joy of being thus used of God was new to many of these students, and many have set the seal on their new purpose to consecrate themselves wholly to the Master's service."

A FULLER CONSECRATION.

Great care was taken that the special pledge of consecration should not be taken by any without due thought and a recognition of its far-reaching bearing. After the sessions of college and seminary were opened it was proposed to hold a consecration meeting, at which this matter of signing the pledge should be considered. Miss Miner writes:—

"It was felt that before the names were definitely signed to this pledge, the solemnity of the pledge must again be presented to these young men. They had been trying for nearly two weeks to follow Jesus closely. If any realized that they still fell short of a fixed purpose to follow in everything, great and small; if they suspected that there remained the smallest fragment of their lives unsundered to the Master, they were earnestly entreated not to sign, but to pray that the Lord would lead them on to perfect consecration. If there were any such, they were asked to withdraw while we were kneeling in silent prayer. It was with sad hearts that we heard many retreating footsteps, as one after another rose slowly from his knees, feeling that he was not ready to take the pledge to try to do in all things as Jesus would do. When we all arose we saw that a goodly company remained, including all of the seminary students, but there came a new burden of prayer as we missed one after another of the college students who had thought themselves ready to take the pledge ten days before."

"The next consecration meeting was to be held Saturday night, and the three intervening days were filled with earnest prayer for those who were still fighting the battle against self and doubt. The happiest time of all these happy days was that Saturday night when we met again in that 'upper room' and looked into the earnest faces of nearly all of our college students. Some wonderful victories had been gained during those days, previously undiscovered territory had been yielded to the King, and some who had been discouraged by stumbling again reached out their hands to Jesus and asked to be led in his steps."

LIN-CHING AND "THE BOXERS."

Lin-Ching station is fifty miles southwest of Pang-Chuang, where the chief difficulty with the Boxers has been experienced. Before the outbreaks, the Misses Wyckoff went from Pang-Chuang to Lin-Ching, and it was not deemed best for them to return to their station until recently. Mr. Chapin writes from Lin-Ching, March 16:—

"The troubles which we have been passing through the past winter have been much lighter than those in the Pang-Chuang region, partly for the reason that our members are fewer, and also because we live in a place where there is always kept a force of soldiers sufficient to meet all ordinary needs. Owing to the dangers to the helpers, as well as foreigners, touring has been entirely suspended in the country districts during the last four months.

"On the 5th of this month Mr. Perkins made a trip to Ch'ing P'ing in order to present our claims on behalf of the church members, and also to get something done which would enable the helpers to reopen the chapel there and begin preaching again. The result has been an unhappy surprise. For two months or so there have been no outbreaks in that region, and it was reported that the bands of Boxers had

scattered. We did not feel sure they were in any wise cowered, since there has not been the slightest thing done to curb or restrain them, except a proclamation from Governor Yuan, in January; but it seemed best to make a trial. On the Friday after Mr. Perkins' arrival a band of the Boxers, numbering fifty, captured a son and brother-in-law of one of the Christian brethren, whose home is less than a mile from the city wall. This man had been looted early in the winter, and the persecution being hot, partly for the reason that he had been an out and out speaker for the truth, he came here with his family and returned only a few weeks since.

"Owing largely to the presence of Mr. Perkins, the official took active measures for the release of the captives. He also was greatly alarmed for Mr. Perkins' safety, and at last, on the 12th, frankly let him know that he could protect him no longer. Accordingly, Mr. Perkins returned, and so great was the official's anxiety that he accompanied him, with his retinue, more than half the distance here.

WILD RUMORS.

"Meanwhile, we had received word of the state of things in that city. A church member fled by night to give us word, although he brought no message from Mr. Perkins himself. His story was an enlargement of the above, declaring that the magistrate had started to follow up the Boxers, and Mr. Perkins had said that he would then go with him, whereupon the magistrate gave up his purpose and remained in the city. It was also declared that both the captives had had their ears cropped, and a wife of one of them had lost her hand. Moreover, men had picked up the ears and hand, and said information came direct from men who had met both Boxers and soldiers — the latter in pursuit. To make the tale yet more startling, it was said that the magistrate had

closed the gates of the city for fear of the Boxers entering.

"I make no apology for giving the above tale, with all its particulars, as it will show something of the difficulties into which we are occasionally thrown in these times by constant rumors, many of which, like this one, are unwarranted. This story seemed to be founded on fact. It was true to life. I knew that the previous magistrate had shut the gates to keep out the Boxers on one occasion, and there was nothing improbable in the tale as to the ears and hand.

"On Sunday afternoon I learned of a band of Boxers less than eleven miles away. I hastened to the brigadier-general here and urged their speedy capture. He had just come to town, and, though very polite, it was manifest that he was disinclined to do anything, for fear of its being said he was truckling to the foreigner. I had heard of men being with this band who had lost their ears, hence I pressed for immediate action, that by capturing the band they might set the captives free, and thus possibly save life. It turned out that my guess was a right one, for these captives met Mr. Perkins on his return here, they having been ransomed by the county magistrate. My visit may have done some good, for on the next Tuesday the soldiers came up with this band and had a fight with them, killing thirty-two and taking ten or eleven prisoners.

"Just at this time the cart from Pang-Chuang came with a small guard to escort the Misses Wyckoff back to Pang-Chuang. They were to have started on Monday, but the reports of Boxers in the immediate neighborhood and in the country near Pang-Chuang were such that I decided it would be unsafe for them to start then. On Wednesday, having in the meantime received word from Pang-Chuang that all was quiet there, they left us, with an additional escort of ten cavalymen. Had we known of the fight the day be-

fore, in the very region through which they would pass, it is doubtful if they would have started, and yet no one doubts that it is safe enough to go through a country where a cyclone has just passed by.

FIRMNESS DEMANDED.

"How history does repeat itself! The early Christians felt the persecution of neighbor and friend whenever there was a famine or a pestilence. To-day these weak Chinese brethren are being harried, largely for the reason that there has been no rain. Troops will do a great deal to bring in the much wanted peace, but a drenching rain would almost certainly stamp it out, especially if the authorities were kept up to their duty by Governor Yuan. We are opening, temporarily, a chapel eleven miles to the west, in a region where, it is reported, there are no Boxers, and where in previous days we have been welcomed and listened to with approval, if not with pleasure. At Tung Ch'ang-fu also, we propose to open the chapel, and it is probable I shall go there in a fortnight or so. I am heartily

in favor of giving the officials to understand that it is their business to protect the Christian helpers; the moment we take the position that we must wait until there is absolutely no danger whatever from the Boxers, we shall be playing straight into their hands, for they would like nothing better than to stop all missionary work. One of the chief difficulties in getting the Boxer uprising put down is that, from the point of view of the ruling classes, it is not for their interest to have it suppressed. So long as their own official status is secured, they do not care anything whether the whole country is in a state of rebellion or tranquility.

"Yet, in the midst of all these alarms, we have every evidence that the Lord God Omnipotent reigneth. During the winter and spring several persons have been received on probation, and only two days ago one man came, seeking baptism. He had been on probation a year or so. It is the confident statement of the helpers that as soon as this storm is over, the numbers of those asking to be admitted to the church will be greater than ever."

Japan Mission.

NAGAOKA.

MR. NEWELL writes of this outstation, which is forty-five miles south of Niigata:—

"Nagaoka church is growing in numbers, strength, and influence, and bids fair now to become our largest church and first reach the goal of self-support. Since October there have been two adults baptized, both young men, while baptism was refused to one candidate last month, though he will doubtless be received this month. There have come in recently also, from the outside, several Christian families, who are affiliating with the church and promise to bring their letters soon. One of these is manager

of the largest oil company in this region, and comes from Tokyo; another is the clerk in the court; another is the civil engineer in charge of the railroad from Naoetsu to Nuttari; another is an engineer on the same railroad.

"Moreover, one of the old standby Christians of the place is making money, and is anxious to devote a part of it to the church. He plans to enlarge the church building to twice its present dimensions, and put on a parsonage attachment, making this much of a donation to the church. To show his good will (and it is really love too, I believe,) to his pastor, Mr. Yoneyana, he made him a present this winter of a nice warm foreign-style suit of clothes. I wish, for the

sake of our evangelists, we had more such men in the field."

A WINTER TRIP IN ECHIGO.

Echigo is the province on the north-west side of Japan, Niigata being near the center of its coast line. The province has a population of a million and a half, and is one of the largest and richest of the empire. Under date of March 3, Mr. Pedley gives an account of a ten days' trip, during the mid-winter, through portions of the province. The first ten miles were accomplished on a hand sled, the motion, to the occupant of the sled, being "almost identical with that of a tippy boat on a choppy sea." This was followed by a walk of eight miles, with straw sandals; then another walk of three miles over a narrow snow path, when an old farmhouse was reached, where the night was spent.

"The room in this house was about twenty feet square, covered with coarse matting, walls of stone-brown wood, except where sliding paper doors were needed, no ceiling, and the rafters polished ebony by the smoke of many generations, and in the middle of the floor a sunken fireplace, three feet square, half filled with ashes, on which was a blazing fire of coals.

"After a supper of steaming rice, hot soup, and delicious wild fowl, we go to the schoolhouse nearby and, with nine other speakers, address an audience of fifty men and boys, who give us fine attention. These are the constituents of a Young Men's Association that has been in existence for thirteen years—an association in which speech-making, debating, and the study of English have been training young men for the future. After the meeting we come back to the house, gather about the fireplace, and, till after midnight, talk of things miscellaneous, while our cheeks and knees roast with the heat, and our backs shiver with the cold. Three such evenings as these are passed in as many

different places, and the net results, so far as we are concerned, seem to be that we have renewed our acquaintance with former pupils who are at the head of these associations, joy that we have been able to give them a lift, and thankfulness for the new insight into Japanese country life.

"Then comes a week of exclusively religious work, involving a great deal of house-to-house visiting, late hours at the hotel in entertaining callers, an address every night, and daily walks of from three to ten miles. During this week of religious work there occur some things worthy of special note:—

(1) "A visit to the chief of police in a small country town. He became a Christian several years ago, when chief in a neighboring town, and in consequence had to resign his position. Then for three or four years he lived in this city, doing clerical work in the Department of Public Works, and in the meantime attending regularly the church services, and engaging earnestly in religious work. But the attractions of police service were too strong to be resisted, and he again put on the uniform, unfortunately laying aside his Christian armor for that purpose. Since then he has practically neither attended church, nor made any effort to mingle with other Christian people. I have always made it a point to call upon him when in his town, but not till some three months ago did I get a good chance to talk with him about his religious life. The chance I speak of was his presenting me with a fine sword. Immediately on returning home, I took that sword for a text and wrote him a letter. In it I thanked him for the gift, referred to the pride which every Japanese takes in his sword, and closed by quoting Paul's exhortation to the Ephesians, to wear not only a sword, but several other pieces of armor besides. He saw the point, and on my last visit confessed outright why he had been hiding his

light so long. The fact of the matter is, he had received an intimation from headquarters that any public expression of his faith would be very inconvenient to his superiors, and requesting that he keep as quiet as possible.

"The above is a specimen of what one meets almost everywhere in Japanese officialdom. In spite of a constitution that allows complete liberty of religious belief and practice, the large majority of Christian school-teachers and officials are held in a bondage that is both galling and despicable.

(2) "The opening of a blind man's eyes. At the close of a service attended by about twenty-five non-Christian people, I began a conversation with a middle-aged man who, as I talked, seemed very much disturbed, the perspiration standing out in great drops on his forehead. Afterwards, I learned that, until lately, this man had been in the habit of telling his neighbors that the powers of heaven would visit their wrath on all who became Christians by tearing out their eyes. The poor fellow had listened with evident surprise to the speeches

of the evening and had to sweat with shame at the thought of what a fool he had been.

"An interview with the head man of a village, evidently interested in the meeting of the previous evening, he visited us at our hotel the next morning and spent over an hour in discussing the nature of God. He declared that he believed in God and prayed to such a being, but when I asked him the straight question, 'What is your idea of God?' the answer was, 'He is zero.' Seeing that I was puzzled to know why he should pray to zero, he proceeded to enlighten me. God is perfect man. Now in the ordinary man there is both good and evil. These two stand and fall together. As long as there is evil, there is also good, and when evil vanishes, good vanishes also, and zero remains. God being perfect there is in him no evil, therefore no good, therefore he is zero. Such was the working of his mind, and his way of thinking is that of many in this land. I suspect that his praying is rather lifeless."

West Central African Mission.

A CHRISTIAN VILLAGE.

OUR friends will remember that two young men who have been connected with the mission, Ngulu and Katito, undertook to build for themselves and others a village at a distance of about two days from Bailundu. The village is called Epanda, and Mr. Fay writes of a recent visit to the place:—

"The night spent on the road we had a fairly good audience after dusk. I wish I could make you see our stopping place, a village mostly built upon the side of a large mound. The houses were built at every angle, close together, some quite on the slant. The one I slept in had a door so small that I had to turn sideways to enter it. It was fourteen inches wide at the top and six-

teen wide at the bottom and not over four feet high. But in spite of the houses we had a goodly number to hear the preaching. We took our places in the sitting hut where the men gather and began to sing. It was not long before the women and younger ones were all about the hut, then a passage was read and a short talk, followed by another song. Then, if the discussion that followed called for it, one of the Christian lads explained any of the utterances that were misunderstood. So ended this meeting.

"The next day we reached Epanda about noon and found the lads at work. One of their temptations is to go about indolently, so I was glad to find them at work. At first I was disappointed in

the amount of work they had been able to get done. But watching them from day to day, I came to the conclusion that they had done all we could expect of them.

"While with them I only preached at two villages besides Epanda. This was owing to a fever I had and rains which kept us at home. We had Sunday morning and evening service with them at their village and had quite a fair audience.

"After they had built their village the mothers of the young men concluded to come and build with them, so that I found things far from Sunday-like: corn was pounded and such work done nearly all day. This was in spite of the lads, so I took for my morning subject the fourth commandment and showed them how, not only in God's word but in their own bodies, a day of rest was necessary. Then I told the lads that they must try and put a stop to it or else these old women must not remain there. Paul found something for old women to do after their conversion,—a good work which they could do. But I know of no place for old women in heathenism. They make most of the trouble and are the deepest dyed in all their superstitions. So that instead of being a help to these lads it was a hindrance when their mothers wanted to stay with them. But since my visit Ngulu reports that they have stopped the Sunday work and I trust that my visit was of value to them.

"We stopped one night on the way home and had even more at the service in the evening than before, as we stopped in a larger village."

FROM CHISAMBA — ANOTHER CHIEF
INTERESTED.

MR. CURRIE writes of the increasing difficulty they have in securing carriers to bring their supplies from the coast. The natives are engaged in trade and cannot be hired at any reasonable rates

to take the loads inland. This matter is coming to be very serious, and investigations are being prosecuted in reference to securing transport by wagons by way of Caconda. The difficulty in this direction arises from the prevalence of the rinderpest, which imperils the lives of their cattle. Of the work at the station Mr. Currie writes:—

"A number of boys and young men from the villages have begun to attend school at this station and we expect a steady increase in the number of scholars under our care. Our young men keep moving among the villages, declaring 'the words of life,' and yet many villagers complain that they do not come to them often enough, and sometimes send to inquire what is wrong that we do not send the preachers oftener to their districts. The chief Katateola, who went from here to Cipeta, has decided to settle again at Chisamba and at his request we now send young men morning and evening to conduct worship at the ombala; and these meetings are attended by about one hundred people twice a day.

"Some days ago we had a conference with the old man. He said his boys at this station are doing well. He wished all of his young people to attend school. He would like to learn himself. He wanted to build a school-house. I told him if his young people were ready to work, we would help them; but they must do their share. A site was selected and he is to clear it and get timber before the rains cease; so that we can put up a good sized adobe school-house next dry season. In that we will expect to hold day-school, morning and evening meetings, and Sunday evening evangelistic services."

KANJUNDU, THE CIYUKA CHIEF.

This chieftain, concerning whom such hopes have been cherished, and some account of whose life was given in the *Missionary Herald* for March, page 109,

has recently exhibited one of the failings of an African chief. Is it to be wondered at that a man accustomed all his life to the exercise of despotic authority, and always consulting his own whims, should in a fit of anger say and do what was wholly unbecoming his profession? The best evidence that the Spirit of God is working in this Ciyuka chief is that, notwithstanding his lapse, he continued his attendance at church and apologized, as few African chiefs would have done, for his passionate words. Mr. Currie writes : —

“We have had a little trouble with the chief of Ciyuka in regard to his choice of a wife. Some time ago we restrained him from sending home, in a fit of bad temper, the one he seemed to favor. Again tales were carried to him of her busy tongue and he turned her out of his compound; and by several mes-

sengers sent to us a statement of his infelicity. When, at length, it seemed well for us to write, he heard our message quietly for a time; then turned his face to the wall, picked up dust and drew it across his throat, declared he would bring back all of his wives and put them in his compound, vowed that he would give up ‘the words’ before he would listen to anything in the favor of that woman, reviled all the young preachers for not having taken his part, etc. After a time the heat of his anger was spent and he began to think like a man in his right mind, so he let the woman question rest for a time. He sent us a letter of sorrow for what he had said. So the wind and lightning flashes have ceased; and through the storm not a service was missed, or an hour of school time given up.”

European Turkey Mission.

THE NEW CHURCH AT PHILIPPOPOLIS.

MANY of our friends are aware of the special efforts made by Rev. Mr. Marsh and others to provide a much needed church building at Philippopolis. Reference was made to this church in a paragraph in the *Missionary Herald* for April, and we wish that more responses had been received to the appeal there made for this church. Of the first use made of the building, though it was by no means completed, Mr. Marsh writes under date of April 30 : —

“The Bulgarian Evangelical Society celebrates its 25th anniversary this year. Its annual meeting was to be held in our city. Its officers begged us to put the new church in some such shape that its public meetings could be held in it. We did our best; and in March and April finished the ceiling, floors and some other parts, and with windows and doors closed with rough boards, the church

has done grand service the past eight days. A week ago yesterday, on Easter Sunday, we held our first services in it. Yesterday we held four services there, including the Armenian. From Wednesday to Sunday night inclusive, we had good audiences of from 300 to 500, or more, listening attentively to most profitable lectures and sermons and service of song. It was enough to show how grandly this church will serve the cause of Christ in this city and region through the coming years and ages. May the Lord help us to finish it by the end of the year!

“This Annual Meeting of the Bulgarian Society has been one of the best in all respects. The daily devotional meetings have been large, earnest, spiritual, and profitable. The times and conditions are critical, but we go on to meet the future with joy, trust, and hope.”

Eastern Turkey Mission.

PREJUDICES SOFTENING.

DR. RAYNOLDS, of Van, under date of April 20, reports the continued successes of the work among the orphans and the kindly disposition of the authorities of the Old Church toward this orphanage work. He says:—

“During this week I have spent three days among the villages, and have spent the two nights in villages where there are boys from the orphanage. In both I was most cordially and earnestly invited to speak in the churches, and accorded a most attentive hearing, while outside the church, also, I talked with the people and received many expressions of sympathy and thanks. Now I am not so credulous as to believe that all these expressions were entirely disinterested, and that there was no hope behind them of some pecuniary advantage that might accrue to them in some way; but at the same time the truth was spoken, and new ideas were suggested, which may hopefully start thought and prove the seed for future fruit. Whether this action of mine will arouse criticism, either locally or generally, I cannot yet say. I had talked with the Archpriest about such visits, but I cannot say that he had expressed himself as in favor of my speaking in the churches. As the thing is done

so generally in other parts of the Empire, I cannot but hope that it may not arouse opposition here. Could the way be open for us missionaries to speak in the churches whenever it lay in our way, as it already is for our preacher, and could our boys generally enjoy the same privilege, and this without exciting the hostility of the people as a propaganda, it would seem clear that the introduction of the truth which makes free would be in the way of becoming general. I can hardly conceive of a more hopeful method of introducing the truth.

“On my return yesterday, I found the graduate of last summer, of whom I have frequently spoken as so wonderfully hopeful, and another of the graduates here for their vacation, and it is delightful to see the spirit that these young men manifest. The third one will come in after he has used the Easter opportunities for speaking in the churches. These young men report very apparent changes already in their villages in the lines of Sabbath keeping, truthfulness and pure speech, and they report more or less of the people as manifesting a real interest in the truth. It is certainly no exaggeration to say that much more has been accomplished this winter, in the way of village work, than has ever before been even attempted.”

NOTES FROM THE WIDE FIELD.

AFRICA.

UGANDA.—Bishop Tucker, of the Church Missionary Society, writing in January last from Uganda, reports that the Roman Catholic missions in that district have received a reinforcement of thirty persons, twenty-four priests and six nuns. Twelve of these priests belong to the so-called English Roman Catholic Mission. The Church Missionary Society has received as reinforcements only three men and three women. Bishop Tucker says that against this disparity in foreign force, his hope lies in the native agency. This native agency has increased remarkably during the past twelve months. Last year the teachers, male and female, numbered 980; this year they have increased to 1,498, omitting those from one of the districts. The efficiency and fidelity of these teachers is shown in the fact that the number of baptisms during the year has largely increased, being 4,772, against 3,586 last year. The contributions, too, have largely increased. But the most remarkable develop-

ment has been among the children, 10,000 of whom are under instruction. Forty-five thousand copies of the reading book have been sold, indicating the great desire there is to learn to read. Bishop Tucker says: — "Altogether the past year has been with us a year of unexampled prosperity, whether we look at the baptismal roll, the communicants' roll, or the Church balance sheet. And this in spite of defective ranks and our own shortcomings and failures. To God alone be the praise and the glory!"

RUSSIA.

REV. JOHN SHARP, of the British and Foreign Bible Society, in an address recently published, reports that there is great hope as to the condition of Russia arising from the fact that she allows the reading of the Bible in the versions that are authorized by the Holy Synod or the official censor. This is an important difference between the Church of Rome and the Greek Church. Rome forbids the use of the Bible by the laity. Russia, while she prohibits evangelistic services, forbidding more than ten persons to assemble for a religious meeting without permission from the police, yet puts no obstacles in the way of the Bible circulation under the conditions named. Mr. Sharp, in speaking of the opportunity open to the British and Foreign Bible Society, says: —

"So long as it carefully keeps within the lines laid down for it, the Bible Society is permitted to be the happy instrument of spreading in European Russia, in Siberia, and in Russian Central Asia, by discriminating sales and not by mere off-hand distributions, considerably above half a million copies of Holy Scriptures year by year, in from fifty to seventy different languages. The devout Russian peasant or soldier gladly buys the Scriptures, and if he can read, he reads them with reverence. Occasionally our men suffer from undeserved suspicion and arbitrary and severe usage. But so long as the Society has its present opportunities for circulating the inspired Scriptures all over the great Russian Empire, so long it feels bound to spare neither expense nor labor in the great undertaking. It invites the sympathy, and prayers, and support of the Student Volunteer Missionary Union in this enterprise. Ask that the Holy Ghost would spiritually enlighten the members of the Eastern Churches through his own Word."

It is also reported that this work is not fruitless. The authorities have recognized the fact that the circulation of the New Testament is already telling upon the moral elevation of the masses of the people. Mr. Sharp says that, at the instance of a lawyer, the society has printed the four gospels for the Yakutsk; and that a numerous race near the Volga, still mainly heathen, has asked the Society to print the Old Testament, as it already has done the New, in the language of the Tchuvash.

INDIA.

GOOD TESTIMONY FOR MISSIONS. — Candid men in India who are not Christians are constrained to admit that the work of Christian missions in India has been most beneficent. Though often contending against the doctrines of Christianity and upholding the teachings of their own sacred books, they are yet frank enough to admit what they cannot help believing in reference to the excellent work of those who have come among them with the gospel message. Here is a testimony recently given by the *Indian Spectator*, a non-Christian but very able paper, published in India: —

"Whether by virtue or by necessity, the Indian people have acquiesced in the policy of a fair field for all faiths, and in the case of the Christian missions, they have even learned to value them for the wholesome moral influence which they diffuse all around. The majority of conversions excite little interest and less comment.

They are drawn from classes which simply do not count in the social life of the country. When, however, the rare conversion takes place of a member of what, for convenience sake, may be termed the higher classes, there is generally some heat and excitement, a little episode in the courts, and then things settle down and become quiet once more. We absolutely subscribe to Lord Lawrence's opinion that 'notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined.' . . . To the case-hardened bureaucrat, as to the soulless adventurer, the pure-living, self-denying *padre* is an eyesore. His very existence is a standing protest against the kind of existence led by too many lay Englishmen in this country. In times past the missionary has many a time stood up against the extortions and unrighteous practices of the officials of the East India Company. Even at the present day the revenue and police officials in many an out-of-the-way locality are kept moderately straight by the presence of a mission in the midst of the population. Men who are accustomed to regard this country and its people as made for their comfort and convenience, cannot be expected to feel kindly towards persons who seek to serve and not to be served."

SIAM.

OUR Presbyterian brethren seem to have come to the time of harvest in their mission to Siam. The whole nation, from royalty down to the humblest subject, is showing a kindly interest in mission work, and it is now a rare thing for a missionary on a tour to meet a Siamese who does not introduce at once the subject of Christianity. The native Christians are taking upon themselves the duty of propagating the gospel among their people. The mission schools and churches have become practically self-supporting, and the King and Queen have given large sums for school-buildings. Seven new missionaries have just been appointed, and two new stations have been opened to aid and direct this forward and upward movement of the people.

THE SOUDAN PIONEER MISSION. — Miss Lucy Guinness, well known on both sides of the Atlantic as the daughter of an honored missionary house and as editor of *Regions Beyond*, has been married to Mr. Hermann Krumm, and has gone with him to found the *Soudan Pioneer Mission*, which is to be largely manned and supported from Germany. Their station is to be at Assouan in Upper Egypt. Their wedding-card is inscribed with the words, "Brethren, pray for us," and these words are followed by a plea for the two hundred millions of the Moslem world. They describe the children of the desert, among whom Mr. Krumm has already labored, as vigorous, intelligent, fearless, and free.

 MISCELLANY.

BIBLIOGRAPHICAL.

The Cobra's Den, and other stories of Missionary Work among the Telugus of India. By Rev. Jacob Chamberlain, M.D., forty years a missionary at Madanapalle, India. F. H. Revell Co.

Those who have read "*In the Tiger Jungle*," by the same author, will welcome another collection of his sketches, covering "a wide range of subjects grave and gay, and illustrating very different

phases of missionary life" in "the Revolted Lands of the Orient." If your children delight in exciting adventures, or if you wish to rouse them to a high enthusiasm for the noblest ends, give them this book. Or if you desire to be yourself stirred to a deeper devotion, and to a more believing prayer for the conquest of the world for Christ, do not fail to read it yourself. No lover of mis-

sions could rise from the reading without a higher joy in the consciousness of belonging to the great advancing missionary host, and in the privilege of giving time, talents, and money for its support.

While Sewing Sandals. Tales of a Telugu Pariah Tribe. By Emma Rauschenbusch Clough., PH. D. F. H. Revell Co., New York, Chicago, Toronto.

This is the mysterious title of a book quite clear, simple, and strong in its details of Indian Pariah life, legends, and customs. The Madiga tribe of which it treats were among the most despised of South India castes; carion-eaters, and of habits most degrading. By occupation they are leather-workers, or traders in leather, and it is by "sewing sandals" that they gain a scanty living. Mrs. Clough is the wife of a Baptist missionary, and a long familiarity with these people has enabled her to gain at first hand a store of their unwritten legendary lore and an insight into their religious thought. She shows that they were moved to a ready reception of Christianity, not only by the blessed relief from famine ministered to them by missionaries, but by a strong dissatisfaction with their early polytheism and by a thirst for truth and for deliverance from evil. After very interesting details of representative Madigas, the book goes on to an account of that great turning from idols which resulted in the baptism of 3,536 persons in three days of July, 1878, each one of whom had been called upon to give evidence that they had entered upon a new life. Before that year was over, 9,606 persons had been added to the church at Ongole. And in 1890, there was another great ingathering, when 1,671 were received in one day. The English government has now made the Pariah equal to the Brahman before the courts of law. The Madiga is also provided with opportunities for a general education by the combined efforts of the mission and the government, so that he can even obtain a college training. The social as well as the religious

regeneration of the tribe has begun, and the Madigas say, "Our ancestress, Arunzodi, cursed us, saying, 'Though you work and toil, it shall not change your condition. Unclothed and untaught you shall be; ignorant and despised, the slaves of all.' During many centuries the curse rested heavily upon us. Christianity has removed it. It is no more." *Amen! Alleluia!*

Popular Misconceptions as to Christian Faith and Life. By Rev. Frank T. Lee. Pilgrim Press, Boston and Chicago. Pp. 201.

We welcome such studies as are found in this volume, coming as they have from an esteemed pastor. The thoughts of the author are arranged under four books, Faith, Life, Service, and the Divine Source. The design of the work is to correct misapprehensions of the truth as held by the popular mind. It appears to us both corrective and constructive. We especially refer to this volume on account of the chapter of thirty pages upon Foreign Missions. No student of missions will question the conservative statement of the author. "No department of Christian service, no branch of the work of Christ's kingdom, is nobler, grander, more inspiring, more fruitful in encouraging results than that of foreign missions. Yet no movement which has sought to extend that kingdom has been more misapprehended than this." The misapprehensions in regard to foreign missions, such as the character of the heathen races and religions, the kind of missionaries needed and the work they have to do, the possibility of triumph, the effect upon the churches, the heathen at home, and the like, are corrected in a kindly, but practical way. Having removed these obstacles, the chapter sets forth the genuine design of the foreign missionary enterprise, with its methods, successes and divine obligations. This chapter will be a positive addition to our foreign missionary literature and will establish the cause in doubtful hearts.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the missionaries and native Christians in China, now in sore straits: That, if it please God, their lives may be spared, their anxieties relieved, their homes protected; and that He who was with his children in the fiery furnace will be with them in these days of trial.

For China: That God would rule among the commotions now prevailing; that he would guide rulers and people, and their wrath subserve the interests of his Kingdom; and that the nations in their dealings may act justly and firmly, so that the issue shall be for the welfare of the empire, and of the world.

ARRIVALS IN THIS COUNTRY.

May 8. At San Francisco, Mrs. Letitia T. Pitkin, of the North China Mission.

May 28. At New York, Rev. Edward S. Hume, of the Marathi Mission.

May 30. At San Francisco, Rev. Charles A. Nelson and wife, of the South China Mission.

DEPARTURE.

June 6. From San Francisco, Miss Eliza Talcott, returning to the Japan Mission.

MARRIAGE.

April 24. At Basle, Switzerland, Rev. William P. Clarke, of Samokov, European Turkey Mission, to Miss Martha Gisler.

DEATH.

April 23. At Peking, Mr. John L. Mateer. (See page 272.)

DONATIONS RECEIVED IN MAY.

MAINE.

Augusta, Jas. W. Bradbury,	100 00
Brewer, 1st Cong. ch.	7 75
Garland, Cong. ch.	3 00
Hampden, Cong. ch.	5 22
Lewiston, Pine-st. Cong. ch.	46 38
N. N. Portland, Cong. ch.	1 00
Norway, Miss S. A. Holt,	5 00
Orland, Friend,	10 00
Otisfield, Y. P. S. C. E., 18.50; Mrs. Susan Lovell, 2, for native worker, India,	20 50
Phillips, Cong. ch.	16 52
Portland, Y. P. S. C. E. of 2d Parish ch., for native preacher, Madura, 40; a thank-offering, 5,	45 00
Turner, Cong. ch., for native helper, Eastern Turkey,	2 00
Windham, Cong. ch.	6 58—268 95

NEW HAMPSHIRE.

Brentwood, Cong. ch. and pastor,	21 10
Concord, F. D. Ayer,	5 00
Epping, Cong. ch., Dr. and Mrs. F. W. Spaulding,	20 00
Exeter, Nathaniel Gordon, 50; Helen L. Street, 10,	60 00
Gilsun, Cong. ch.	4 00
Hampton, Cong. ch.	8 35
Hampton Falls, Rev. Daniel Phillips,	1 00
Hancock, Cong. ch.	1 25
Hinsdale, Cong. ch.	2 61
Laconia, Mary S. Tilton,	25
Lyme, Cong. ch.	84 00
Manchester, 1st Cong. ch., 228.11; Mr. and Mrs. A. H. Hale, 10,	238 11
Nashua, Mrs. G. L. Swain,	2 00
North Hampton, Cong. ch.	24 00
Orford, Mrs. Geo. W. Randlett,	1 00
Portsmouth, North Cong. ch.	134 87
Plymouth, Wm. C. Landis,	1 00—608 54

VERMONT.

Bennington, Anna C. and Sophia S. Park,	1 00
Bondville, G. N. Cressy,	5 00
Brattleboro, Center Cong. ch.	25 00
Enosburgh, Cong. ch.	21 00
Manchester, E. J. Kellogg,	5 00
Middletown Springs, Cong. ch., add'l,	5 25
No. Thetford, Cong. ch.	8 11
Springfield, M. E. H.	1 00
St. Johnsbury, Rev. C. F. Morse,	30 00
Thetford, First Cong. ch.	11 85
Wells River, Cong. ch.	15 87
West Dover, Cong. ch.	1 00—130 08

MASSACHUSETTS.

Auburndale, D. W. T., for native preacher, Madura,	30 00
Beverly, Dane St. Cong. ch., toward support of Rev. R. Winsor,	9 00
Boston, Walnut-av. ch. (Roxbury), 100; Central ch. (Jamaica Plain), 20.45; 2d Ch. (Dorchester), 20; W., 250,	390 45
Boylston, Cong. ch.	21 80
Brimfield, Friend,	4 25
Cambridge, Prospect-st. ch.	367 06
Chester Center, Cong. ch.	10 00
Clinton, 1st Cong. ch.	24 69
Danvers, Maple-st. Cong. ch.	269 41
Dover, Cong. ch.	35 00
East Bridgewater, Union Cong. ch.	2 00
Easthampton, 1st Cong. ch., members and others,	4 25
Easton, Cong. ch.	15 00
Falmouth, 1st Cong. ch.	39 39
Fitchburg, Rollstone Cong. ch.	21 60
Framingham, Plymouth Cong. ch.	60 00
Gloucester, Mr. & Mrs. H. M. Walen, 5; A. Dodge, 1,	6 00
Granby, Ch. of Christ, add'l,	2 00
Greenfield, 2d Cong. ch., 33.78; 1st Cong. ch., 9,	42 78

Haydenville, Cong. ch., toward sup- port of missionary,	19 35
Holbrook, Winthrop ch.	58 06
Holyoke, 2d Cong. ch.	179 00
Hubbardston, Cong. ch.	26 53
Hyannis, Cong. ch.	8 50
Hyde Park, 1st Cong. ch., 118.56;	
Elizabeth Brown, 1,	119 56
Ipswich, Linebrook Cong. ch.	15 34
Lawrence, South Cong. ch.	25 00
Lee, Friend,	1 00
Leominster, Orthodox Cong. ch.	77 00
Lowell, 1st Trinitarian Cong. ch.	35 48
Mansfield, Orthodox Cong. ch., 23.75;	
Cong. Sab. sch., 6.73; Ladies' Mis- sionary Soc., 25, all toward support of Rev. W. H. Sanders,	55 48
Middleboro', C. D. Kingman,	5 00
New Bedford, North Cong. ch., toward support of Rev. F. R. Bunker,	500 00
Newbury, 1st Cong. ch.	22 48
Newburyport, Whitefield Cong. ch.	7 01
Northampton, Edwards Cong. ch., 115.88; Friend, 5,	120 88
N. Attleboro, Trin. Cong. ch., Sab. sch., and Y. P. S. C. E.	11 00
N. Wilbraham, Grace Union ch.	7 50
Norton, Trin. Cong. ch.	106 64
Paxton, 1st Cong. ch.	9 00
Randolph, Cong. ch.	68 75
Shrewsbury, Cong. ch.	8 00
Somerville, Franklin-st. ch.	34 08
S. Hadley, 1st Cong. ch., toward sup- port Rev. J. E. Abbott,	175 25
Spencer, 1st Cong. ch.	7 00
Springfield, Olivet Cong. ch., 19.40;	
Mary K. Stevens, for increased ap- propriations, Marathi, 25,	44 40
Stoneham, Cong. ch.	31 50
Taunton, Julia R. Emery, for medical work,	2 00
Uxbridge, 1st Cong. ch.	30 63
Waltham, Class of Young Ladies, Cong. Sab. sch.	35 00
Westfield, 1st Cong. ch., 116.64; 2d Cong. ch., 57.56,	174 20
West Medford, Cong. ch.	90 00
West Newton, 2d Cong. ch.	1,288 29
Westport, Pacific Union Cong. ch.	14 50
Weymouth and Braintree, Union ch.	46 13
Williamstown, O. M. Fernald,	19 25
Wollaston, Cong. ch.	68 80
Worcester, Bethany Cong. ch., 10; Friend, 3,	13 00—4,915 27
<i>Legacies.</i> —Amherst, George E. Lamb, by Henry W. Haskins, Trustee,	552 67
	5,467 94

RHODE ISLAND.

Central Falls, Y. P. S. C. E.	36 00
Chepachet, Cong. ch.	100 00—136 00
<i>Legacies.</i> —Pawtucket, Hugh Mc- Crum, add'l,	465 75
	601 75

CONNECTICUT.

Avon, 1st Cong. ch.	6 59
Bridgeport, O. H. Brothwell,	10 15
Bristol, Friend,	2 00
Buckingham, Cong. ch.	17 00
Easton, Cong. ch.	22 15
East Woodstock, Cong. ch.	24 00
Enfield, C. Terry Knight,	25
Hampton, Joseph W. Congdon,	25
Hartford, Students' Hartford Theol. Sem., 45.65; M. M., 25,	70 65
Middletown, 1st Cong. ch.	61 57
New Haven, Yale Divinity School, toward support of Rev. W. W. Wallace,	84 15
Northford, Cong. ch.	8 00
North Woodbury, North Cong. ch.	20 91
Norwalk, 1st Cong. ch.	24 27
Plantville, Cong. ch.	70 37

Rockville, Y. P. S. C. E. of Union Cong. ch., for native helper, No. China,	25 00
Salisbury, Cong. ch., toward support of Rev. C. E. Ewing, 50; R. S. Norton, toward support of Mrs. C. E. Ewing, 30.50,	80 50
Stamford, 1st Cong. ch., Wm. A. Fiske,	39 66
Stony Creek, ———,	19 20
Terryville, Cong. ch.	105 78
Thomaston, 1st Cong. ch.	12 19
Torrington, Centre Cong. ch.	50 10
Waterbury, 2d Cong. ch., add	50 00—804 65
<i>Legacies.</i> —Windham, Clarissa S. Huntington, by Wm. Swift, Ex'r, add'l,	147 47
	952 12

NEW YORK.

Buffalo, M. H. Birge,	3 50
Carthage, Cong. ch.	22 48
Clifton Springs, Rev. Henry Blodget, D. D.	169 16
Columbus, Cong. ch.	11 75
E. Rockaway, Bethany Cong. ch.	6 00
Eldridge, Y. P. S. C. E., 6; Woman's Miss. Soc., 10, all toward support of Rev. Jas. D. Taylor,	16 00
New York, Mt. Hope Cong. ch., J. S. Ketcham, 7; Geo. S. Hickok, 25; W. C. C., .50,	32 50
Perry Center, Cong. ch.	8 50
Sayville, Cong. ch.	30 50
Spencerport, 1st Cong. ch.	17 65
Tarrytown, Friend, for printing press, Kusaie,	150 00
Upper Jay, Mrs. Harriet P. W. Smith,	50 00
Utica, Plymouth Cong. ch.	38 00
Warsaw, Cong. ch.	16 21
W. Bloomfield, Thank-offering,	10 00—582 25

NEW JERSEY.

Closter, 1st Cong. ch.	8 85
E. Orange, Mrs. J. A. Hulskamper, toward support of missionary,	25 00
Jersey City, 1st Cong. ch.	27 52
Montclair, Joseph Van Vleck,	10 00
Newark, Y. P. S. C. E. of Belleville- av. Cong. ch., for native preacher, Madura,	10 00
Plainfield, Mrs. Henry Blodget,	50 00
Vineland, Ch. of the Pilgrims, R. E. Williams,	20 00—151 37

PENNSYLVANIA.

Allegheny, 1st Cong. ch.	32 58
Corry, Cong. ch.	2 00
Erie, Ellen E. Tyler,	40 00
Philadelphia, Central Cong. ch., 549.54; S. D. Paine, 5,	554 54
Scranton, Thomas Carson,	100 00
Spring Creek, Woman's Miss'y Soc.	2 00
Wilkes-Barre, 2d Welsh Cong. ch.	7 24—738 36

VIRGINIA.

Begonia, Cong. ch.	3 60
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 345; Y. P. S. C. E. of Mt. Pleasant ch., toward support of Rev. W. L. Beard, 35,	380 00
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SOUTH CAROLINA.

Winnsboro, S. L. Jones,	1 00
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GEORGIA.

Demorest, Union Cong. ch.	2 43
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FLORIDA.

Orange Park, Aux. W. H. M. U.	5 50
—, Friends, toward support of Rev. W. W. Wallace,	25 00 — 30 50

LOUISIANA.

Hammond, Cong. ch.	7 20
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TENNESSEE.

Robbins, Cong. ch.	5 00
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TEXAS.

Dallas, Friend,	1 00
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MISSOURI.

Bonne Terre, Cong. ch.	17 90
St. Joseph, Rev. E. B. Sherwood,	1 00 — 18 90

OHIO.

Bellevue, 1st Cong. ch., toward support of Rev. J. H. Dickson,	35 26
Burton, 1st Cong. ch., toward support of Rev. J. H. Dickson,	21 00
Cincinnati, Walnut Hills Cong. ch., 83; Welsh Cong. ch., 9.60,	92 60
Clardin, Cong. ch., 25; Dr. and Mrs. L. T. Goodwin, 10; all toward support of Rev. J. H. Dickson,	35 00
Cleveland, Euclid-av. Cong. ch.	87 84
Columbus, North Cong. ch.	4 00
Gomer, Welsh Cong. ch.	42 00
Grafton, 1st Cong. ch., toward support of Rev. J. H. Dickson,	25 00
Huntsburg, Cong. Sab. sch., toward support of Rev. J. H. Dickson,	50 00
Jewell, T. B. Goddard,	100 00
Marietta, Harmar Cong. ch.	10 00
Medina, Cong. ch., toward support Rev. J. H. Dickson,	25 00
Norwalk, Y. P. S. C. E., toward support Rev. J. H. Dickson,	5 00
Oberlin, 1st Cong. ch., toward support Rev. J. H. Dickson,	40 00
Portsmouth, Friend,	1 00
Sandusky, Y. P. S. C. E., 31.25; Cong. Sab. sch., 6.25; all toward support Rev. J. H. Dickson,	37 50
Toledo, Washington-st. Cong. ch., 56; Birmingham Cong. Sab. sch., 5; Mrs. T. Valentine, 12; all toward support Rev. J. H. Dickson,	73 00
Westmentor, Friend,	3 00 — 687 20
<i>Legacies</i> — Atwater, Fanny B. Cumine, by Jared Stratton, Ex'r, add'l,	140 02
Toledo, Miss Laura A. Parmelee, by J. D. Chambers, Ex'r, add'l,	500 00 — 640 02
	1,327 22

ILLINOIS.

Aurora, 1st Cong. ch.	41 12
Cambridge, Cong. ch.	12 50
Chicago, Leavitt-st. Cong. ch., 35.01; Central-park Cong. ch., toward support of Mrs. E. D. Harding, 35; Millard-av. Cong. ch., 33.05; Evanston-av. Cong. ch., 22.74; Warren-av. Cong. ch., 19; Madison-av. Cong. ch., 2; Fellowship Cong. ch., 2; Chicago Theol. Sem'y, of which 100 from Faculty, toward support of Rev. C. N. Ransom, 183,	331 80
Dover, Cong. ch.	20 00
Elgin, Prospect-st. Cong. ch.	5 00
Evanston, 1st Cong. ch., toward support of Rev. D. C. Greene,	51 55
Glencoe, Cong. ch.	50 75

Mendon, Mary C. Bray,	25
Morris, 1st Cong. ch.	8 90
New Windsor, Cong. ch.	3 00
Oak Park, 2d Cong. ch., toward support of Rev. C. A. Nelson,	67 73
Pecatonica, R. E. Short,	240 00
Princeton, Y. P. S. C. E., for Bible-woman, Marathi,	30 00
Ravenswood, Cong. ch., for Forward Movement, missionary,	14 30
Rio, Cong. ch.	3 00
Rock Falls, 1st Cong. ch.	10 38
Rockford, 1st Cong. ch.	49 76
Saunemin, Mrs. Mary E. Knowlton,	1 00
Sterling, Cong. ch.	27 80
Western Springs, Cong. ch.	5 21
West Pullman, Cong. ch.	14 25
Winnebago, Cong. ch.	27 70
Winnetka, Cong. ch.	47 80 — 1,063 80

<i>Legacies.</i> — Buda, John F. Hyde, by H. T. Lay, Trustee (1,228.34, less cost), add'l,	1,216 34
	2,280 14

MICHIGAN.

Ann Arbor, 1st Cong. ch., 97.86; Cong. Sab. sch., toward support Rev. J. H. Dickson, 17,	114 86
Bancroft, Cong. ch., toward support of Rev. J. H. Dickson,	13 88
Cadillac, Cong. ch., toward support Rev. J. H. Dickson,	55 00
Detroit, 1st Cong. ch., of which 250 toward support of Rev. J. H. Dickson, 350; through Rev. J. H. Dickson, toward his outfit, 1,	351 00
Grosse Pointe, Cong. ch., toward support of Rev. J. H. Dickson,	50 00
Kalamazoo, 1st Cong. ch.	15 00
Lansing, Pilgrim Cong. ch., toward increased appropriations, Marathi, 20; Plymouth Cong. ch., 3,	23 00
Muskegon, 1st Cong. ch., toward support of Rev. J. H. Dickson,	12 00
Pontiac, 1st Cong. ch.	11 50
Saginaw, 1st Cong. ch., 45; Genesee-av. Br. Cong. ch., 25; all toward support of Rev. J. H. Dickson,	70 00
Salem, 1st Cong. ch.	7 50
Stanton, 1st Cong. ch.	50 00 — 773 74

WISCONSIN.

Beloit, 1st Cong. ch., 125; A. B. Knapp, 1,	126 00
Ellington, Cong. ch.	1 70
Green Bay, Union Cong. ch.	40 00
Ia Crosse, 1st Cong. ch., 112.41; S. Martindale, 25,	112 66
Oshkosh, Plymouth Cong. ch.	47 91
Prescott, Cong. ch.	112 00
Shiocton, Cong. ch.	1 30
Spring Green, Cong. ch., Woman's Miss'y Soc.	5 00
Stoughton, Cong. ch.	5 00
Trempealeau, Cong. ch.	5 00 — 456 57

IOWA.

Burlington, 1st Cong. ch., with other cont. to const. Rev. R. L. MARSH, H. M.	48 35
Fontanelle, Cong. ch.	21 00
Hampton, 1st Cong. ch.	17 68
Jewell, 1st Cong. ch.	10 00
Kellogg, Cong. ch.	4 00
Knoxville, Cong. ch., for work in India,	4 00
Manchester, 1st Cong. ch.	71 87
Pleasant Grove, Cong. ch.	5 50
Preston, Cong. ch.	7 25
Reinbeck, Cong. ch.	11 35
Wilton Junction, German Cong. ch.	5 00 — 206 00

MINNESOTA.

Biwabik, Cong. ch.	3 40
Duluth, Pilgrim Cong. ch.	90 74
Minneapolis, Plymouth Cong. ch., 85.10; Lyndale Cong. ch., 41.25,	126 35
Selma, Cong. ch., for increased appro- priations, Marathi,	10 00
Spring Valley, 1st Cong. ch.	24 68
St. Paul, Olivet Cong. ch. (Merriam Park), for Hulakegh Mission, 50;	
Bethany Cong. ch., 13; Park Cong. ch., 8; Mrs. L. H. Page, 50,	121 00—376 17

KANSAS.

Centralia, 1st Cong. ch.	25 95
Netawaka, Cong. ch.	5 00
Partridge, Cong. ch.	23 47
Wakefield, Cong. ch.	35 00
Wellsville, Cong. ch.	4 83
Westmoreland, Cong. ch.	3 04—97 29

NEBRASKA.

Arlington, Cong. ch.	7 45
Cambridge, 1st Cong. ch.	6 13
Wisner, Ladies' Miss'y Soc., Cong. ch., for increased appropriations, Marathi,	4 00—17 58

CALIFORNIA.

Claremont, Mrs. H. M. Hadley,	3 00
Crockett, Cong. ch.	10 00
Highland, Ch. of Christ,	17 45
Los Angeles, T. F. Howard, for India,	5 00
Nordhoff, Friend,	5 00
Oakland, Friend, for work in India,	10 00
Petaluma, Cong. ch.	40 25
Redlands, 1st Cong. ch.	191 05
San Diego, Geo. W. Marston, for in- creased appropriations, Marathi,	50 00
San Francisco, 1st Cong. ch., 10; W. F., 50,	60 00—391 75

OREGON.

Bakersfield, Daniel Baker,	2 00
Cedar Mills, German Cong. ch.	10 00
Forest Grove, Cong. ch., toward sup- port of Rev. J. H. Dickson,	35 00
Oregon City, Cong. ch.	15 20
Portland, 1st Cong. ch., 192; Hassa- lo-st. Cong. ch., 13; H. W. Corbett, 100; Mrs. Porter, 5; all toward support Rev. J. H. Dickson,	310 00—372 20

COLORADO.

Colorado Springs, 2d Cong. ch., of which 3.61 from Sab. sch., 28.61; 1st Cong. ch., 25; all toward sup- port Rev. H. Fairbank,	53 61
Elyria, Pilgrim Cong. ch., for work in Turkey,	6 35
Greeley, Park Jun. and Int. C. E. Societies, for catechist, Madura,	35 00
Manitou, Cong. ch., toward support of Rev. H. Fairbank,	52 25—147 21

WASHINGTON.

Sylvan, Tilson Bixby,	1 00
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NORTH DAKOTA.

Buchanan, Cong. ch.	3 00
Mayville, Cong. ch.	6 10—9 10

SOUTH DAKOTA.

Columbia, Cong. ch.	17 00
Mitchell, Cong. ch.	22 50
Springfield, Cong. ch.	20 27
Vermillion, Jas. E. Todd,	10 00—69 77

MONTANA.

Livingston, Holbrook Cong. ch.	43 26
Red Lodge, Cong. ch.	21 00—64 26

OKLAHOMA.

Guthrie, Plymouth Cong. ch.	12 00
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ALASKA.

Douglas, Rev. H. H. Cole,	2 25
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DOMINION OF CANADA.

From the CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

Rev. William T. Gunn, Montreal, <i>Treasurer.</i>	1,050 45
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FOREIGN LANDS AND MISSIONARY
STATIONS.

East Central Africa, Chikore, Rev. and Mrs. Geo. A. Wilder, for 20th Century Fund,	20 00
Turkey, Constantinople, Anonymous,	10 00—30 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, <i>Treasurer.</i>	
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For several missions in part,	12,503 49
For balance outfit, Miss Claribel Platt,	144 00
For debt, Miss F. A. Fensham,	12 50
For substitute Inanda Seminary,	375 00
For Miss Daughaday's rent and re- pairs,	100 00
For Miss M. L. Daniel's rent and repairs,	80 00
For outfit allowance, Miss H. E. Chandler,	20 00
From Riverhead, N. Y., to const.	
REV. M. H. FISHBURN, H. M.	50 00
From Homer, N. Y., for A. B. C. F. M.	3 00
For part traveling expenses, Miss H. J. Melville,	162 51—13,450 50

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>	4,300 00
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FROM CANADA CONGREGATIONAL WOMAN'S
BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, <i>Treasurer.</i>	
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For part traveling expenses, Miss H. J. Melville,	38 30
For part salary, Miss M. W. Mel- ville,	30 40—68 70

MISSION SCHOOL ENTERPRISE.

MAINE.—Bar Mills, 1st Cong. Sab. sch., 3.38; Brunswick, Mrs. Morrison's Sab. sch. class, 2; Grovesville, Cong. Sab. sch., 4.62,	10 00
NEW HAMPSHIRE.—Derry, Central Cong. Sab. sch., 15; Lebanon, Cong. Sab. sch., 5.35; Seabrook and Hampton Falls, 2,	22 35
VERMONT.—North Thetford, Union Sab. sch., 3.75; St. Johnsbury, North Cong. Sab. sch., 3 classes, 3.21, and Mission Band, 1,	7 96
MASSACHUSETTS.—Barre, Cong. Sab. sch., 1.28; Boston, Union ch., Y. P. S. C. E., 41.25; Village ch. Sab. sch. (Dorchester), 20; Harvard Sab. sch. (Dorchester), 9 08; Brockton, Porter Sab. sch., 8.45; Hudson, Y. P. S. C. E., for school in India, 5; Hyde Park, 1st Cong. Sab. sch., 31.69; Leominster, Y. P. S. C. E., 20; Newbury, 1st Parish, Y. P. S. C. E., 2.02; Newburyport, Belleville Y. P. S. C. E., 10; Pittsfield, South Y. P. S. C. E., 25; Randolph, Cong. Sab. sch., 5; Somerville, Broadway Y. P. S. C. E., 17.62; Spencer, 1st Cong. Y. P. S. C. E., 5; Worcester, Piedmont Cong. Sab. sch., 22.16,	223 55
CONNECTICUT.—Greenwich, 2d Cong. Y. P. S. C. E., 15; New London, 2d Cong. Sab. sch., 30.67; Westport, Saugatuck Cong. Sab. sch., 2.48,	48 15
NEW YORK.—New York, Plymouth Mission Sab. sch., 8.40; Oxford, Cong. Sab. sch., 3.23; Spencerport, Y. P. S. C. E., 4.13,	15 76
NEW JERSEY.—Plainfield, Cong. Sab. sch.,	24 73
PENNSYLVANIA.—Pittsburgh, Welsh Cong. Sab. sch., 10; Wilkesbarre, 2d Welsh Cong. Sab. sch., 6,	16 00
LOUISIANA.—Hammond, Cong. Sab. sch.,	2 11
OHIO.—Cincinnati, Welsh Y. P. S. C. E., 2.40; Lorain, South Cong. Sab. sch., 5; Newton Falls, 1st Cong. Sab. sch., 5.11,	12 51
ILLINOIS.—Big Woods, Cong. Sab. sch., 2.80; Chicago, Millard-av. Y. P. S. C. E., 20.86; Winnebago, Cong. Sab. sch., 8.50; Winnetka, Cong. Sab. sch., 5.02,	37 18
MICHIGAN.—Eaton Rapids, Cong. Sab. sch., 2.09; Kalamazoo, Cong. Sab. sch., 53.17, and Y. P. S. C. E., 19.40; Lansing, Plymouth Cong. Sab. sch., 4.71,	79 37
WISCONSIN.—La Crosse, 1st Cong. Sab. sch., 25; Menasha, Jun. C. E. Soc., 1.12; do., Sab. sch. class, 80; Rosendale, Y. P. S. C. E., for Africa, 1,	27 92
MINNESOTA.—Minneapolis, 5th-av. Cong. Sab. sch.,	4 41
IOWA.—Iowa Falls, Cong. Sab. sch., 3.29; Vanclue, Cong. Sab. sch., 1.80,	5 09
KANSAS.—Wakefield, Cong. Sab. sch.,	12 00
NEBRASKA.—Cambridge, Jun. C. E. Soc. of 1st Cong. ch.,	70
CALIFORNIA.—Auburn, Y. P. S. C. E., for pupils, Foochow High School,	10 00
OREGON.—Oregon City, Y. P. S. C. E.,	10 00
WASHINGTON.—Coupeville, 1st Cong. Y. P. S. C. E.,	4 00
SOUTH DAKOTA.—Mitchell, Cong. Sab. sch., 2.50; Springfield, Cong. Sab. sch., 2,	4 50
	578 29

MICRONESIAN NAVY.

MASSACHUSETTS.—Boston, Village ch. Sab. sch. (Dorchester), 5; Chicopee, J. M. Smith, 5, Friend, 10, for new schooner; Newburyport, Belleville Sab. sch., 10.40; Northfield, Friend, for new schooner, 10; Worcester, Plymouth Sab. sch., for "Morning Star," 25,	55 50
CONNECTICUT.—Cheshire, Cong. Sab. sch.,	2 00
NEW YORK.—Brooklyn, Greenfield (Parkville) Cong. ch., for new schooner, 11.25; do., Puritan Sab. sch., 16.25; Cortiz, Cong. Sab. sch., primary department, 5,	92 50
ILLINOIS.—Chicago, Millard-av. Cong. ch., for new schooner, 4; do., Millard-av.	

Cong. Sab. sch., for do., 11.55; do., 1st Cong. Sab. sch., 7.38; Joy Prairie, Cong. Sab. sch., 3.50; Oak Park, Edward B. Morse, for new schooner, 3,	34 43
WISCONSIN.—Milwaukee, Grand-av. ch., a member, for "R. W. Logan,"	5 00
NEBRASKA.—Omaha, 1st Cong. Sab. sch., for "Morning Star,"	8 65
	138 08

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Aurora, 1st Cong. Y. P. S. C. E., 5; Canton, Y. P. S. C. E., 10; Glen Ellyn, do., 3.75; Odell, do., 12.50; Sandoval, do., 1.50; Stillman Valley, do., 5; all for MacLachlan Fund,	37 75
MICHIGAN.—Eastlake, Y. P. S. C. E., for Lee Fund,	3 50
MINNESOTA.—Barnesville, Y. P. S. C. E., 1.80; Hawley, do. of Union ch., 10; St. Paul, do. St. Anthony Park, 15; do., do. of Bethany ch., 2.50, all for Haskell Fund,	29 30
IOWA.—Anita, Y. P. S. C. E., 4.50; Blairsburg, do., 3; Decorah, do., 12; Earlville, do., 1.20; Glenwood, do., 5; Larchwood, do., 3.50; Lawler, do., 2.04; Orient, do., 5; Silver Creek, do., 6; all for White Fund,	42 24
NEBRASKA.—Alma, Y. P. S. C. E., 5; Columbus, do., 15.69; West Point, Cong. Sab. sch., 2, and Y. P. S. C. E., 2; all for Bates Fund,	24 69
NORTH DAKOTA.—Sykeston, Y. P. S. C. E., 4.24; Williston, do., 5; both for Holton Fund,	9 24
WYOMING.—Cheyenne, Y. P. S. C. E., for Albrecht Fund,	7 40
	154 12

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.—Boston, Mt. Vernon ch., 50; Dedham, M. C. B., 10; Springfield, Olivet ch., 5,	65 00
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ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Belfast, Y. P. S. C. E., 1st Cong. ch., for Euphates College for Girls,	5 00
NEW HAMPSHIRE.—Exeter, Nathaniel Gordon, for Books for Theol. Sem., Tungcho, 25; Newport, Mrs. M. C. Gile, for building, Ahmednagar, 500,	525 00
VERMONT.—Salisbury, Y. P. S. C. E., for native worker, Madura, 10; St. Johnsbury, South Cong. Sab. sch., for school work, care Rev. H. N. Barnum, 21,	31 00
MASSACHUSETTS.—Andover, Elizabeth Bacon, for Ordu church wall, 1; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 55; Extra-cent-a-day Band, 2d ch., Dorchester, for Industrial work, care Rev. H. Fairbank, 5; Miss Elizabeth S. Fiske, for do., 100; W. F. Whittemore, 20; Jacob P. Bates, 100; S. B. Shapleigh, 25; F. A. Day, 25; J. A. Winch, 100; Samuel Johnson, 100; H. H. Proctor, 50; all for Tung-cho Chapel Building Fund; Brightwood, G. M. Atwater, for Lend-a-hand Fund, Ceylon, 15; Brookline, C. A. Hopkins, for Tung-cho Chapel Building Fund, 200; Chelsea, Y. P. S. C. E. of Central ch., for work, care Rev. G. P. Knapp, 10; East Northfield, Evelyn S. Hall, for use of Mrs. E. S. Hume, 20; Fall River, Thos. J. Borden, for Tung-cho Chapel Building Fund, 25; Fitchburg, Rollstone Y. P. S. C. E., for school, care Rev. H. K. Wingate, 50; Haverhill, Chinese class of North Cong. ch., for native helpers, care Rev. C. R. Hager, 16; Middleboro, Putnam Y. P. S. C. E. of 1st Cong. ch., for work,	

CARE REV. J. H. ROBERTS, 5; Newton Centre, Y. P. S. C. E. of 1st Cong. ch., for school at Adams, Zulu Mission, 5.67; Newton Highlands, Y. P. S. C. E., for Bible reader, care Mrs. R. Winsor, 24; Northampton, A. L. Williston, for Tung-cho Chapel Building Fund, 50; Somerville, Franklin-st. Sab. sch., for pupil, North China, 15; Springfield, Henry S. Lee, for Tung-cho Chapel Building Fund, 25; do., L. L. Doggett, for do., 10; Whitinsville, Edw. Whitin, for do., 200; Worcester, Plymouth Sab. sch., for work, care Rev. E. G. Tewksbury, 25; do., Union ch. Sab. sch., for work, care Rev. H. P. Perkins, 24.13; do., G. H. Whitcomb, for Tung-cho Chapel Building Fund, 100; do., Friend, for pupil, care Rev. H. P. Perkins, 5; ———, through Rev. Jas. Smith, for work, care Rev. H. Fairbank, 48,	1 450 80
CONNECTICUT.—Farmington, 1st Cong. Sab. sch., for use of Rev. J. H. Roberts, 23.80; Glenwood, Union Memorial ch., for pupil, care Mrs. R. A. Hume, 10; New London, Mrs. B. A. Armstrong, for work, care Rev. F. E. Jeffery, 25; Stamford, 1st Cong. Y. P. S. C. E., for Bible-reader, Madura, 3.09; Watertown, Sab. sch., 10, and Y. P. S. C. E., 5, for work, care Rev. J. H. Roberts; West Haven, 1st Cong. Y. P. S. C. E., for work, care Rev. G. H. Hubbard, 30; Winsted, Friends, for materials for building in India, 5,	111 89
NEW YORK.—Dexter, Jun. C. E. Soc., for use Miss C. E. Bush, 7; Brooklyn, Robert Truslow, for use Rev. E. Fairbank, 10; Rochester, Miss J. A. Bradbury, for student, Marsovan, 25; Warsaw, Virginia Lawrence, for work, care of Rev. H. C. Hazen, 2,	44 00
NEW JERSEY.—Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for Bible-reader in India,	12 50
PENNSYLVANIA.—Centreville, Y. P. S. C. E., for work, care of Rev. L. S. Gates, 4.35; Germantown, Rev. D. M. Stearns, for Lend-a-hand Fund, Ceylon, 40; Philadelphia, Samuel Jordan, for do., 5,	49 35
MARYLAND.—Baltimore, Bernard C. Steiner, for catechist, Sirur,	40 00
OHIO.—Cincinnati, Walnut Hills Cong. ch., for pupil, Madura, 15; Cleveland, F. C. Waddell, for Lend-a-hand Fund, Ceylon, 12.50; Medina, Cong. ch., La. Aid, for work, care of Rev. J. H. Dickson, 25; do., W. A. F. E., for work, care of Rev. J. H. Dickson, 6,	58 50
ILLINOIS.—Chicago, 1st Cong. ch., Mrs. E. P. Goodwin's Bible class, for Rev. C. F. Gates, 7; do., Grace Cong. ch., J. A. Werner's class, for work, care of Rev. H. G. Bissell, 12.50; do., U. P. Sab. sch., for work, care of Rev. F. E. Jeffery, 11.36; do., Jun. C. E. Soc. of Douglas Park Cong. ch., for Rev. R. Stapleton, 5; Oak Park Young Men's Miss. Soc., for student, Tung-cho, 10; do., Rev. Harold F. Sayles, for native workers, 50; Quincy, 1st Union Sab. sch., for work, care of Miss Laura Farnham, 50; ———, Friends, for schools, care of Rev. W. M. Zumbro, 50,	195 86
MICHIGAN.—Bay City, 1st Cong. Y. P. S. C. E., for work, care of Rev. J. H. Dickson, 3.90; Chelsea, Jun. C. E. Soc. for work, care of Rev. H. G. Bissell, 5; Detroit, Canfield-av. Sab. sch. and Y. P. S. C. E., for work, care of Rev. J. H. Dickson, 25; do., Mrs. Adams and Miss E. B. Adams, for work, care of Rev. J. H. Dickson, 12; do., through Rev. J. H. Dickson, for his work, 7,	52 90
IOWA.—Ames, Cong. Sab. sch., for Bible-reader, care of Rev. C. R. Hager, 11.50; Iowa Falls, W. P. Burke, for work, care of Rev. G. E. White, 10; Postville, Y. P. S. C. E., for work, care of Rev. G. W. Hinman, 50,	71 50
WISCONSIN.—Milwaukee, Grand-av. Cong. Sab. sch., for use of Rev. Geo. D. Marsh,	11 71
KANSAS.—Topeka, Central Cong. ch., for mission school, care of Rev. H. Fairbank,	100 27
OREGON.—Fall Creek, Friends, by Mrs. O. S. Norton, for school, care of Rev. L. S. Gates, 5.70; Portland, Hassalo-st. ch., Y. La. Miss. Soc., for work, care of Rev. J. H. Dickson, 25,	30 70
COLORADO.—Manitou, Friends, through Miss May Ward, for work, care of Rev. H. Fairbank,	51 00
CANADA.—Montreal, Abner Kingman, for Tung-cho chapel,	500 00
NOVA SCOTIA.—Cong. Woman's Board of Nova Scotia and New Brunswick, for orphan pupil, care of Miss Belle Nugent,	25 00
CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.	
Wm. T. Gunn, Montreal,	
<i>Treasurer.</i>	
For use of Rev. Jas. Smith,	14 00
For use of Rev. J. P. McNaughton,	20 00
For use of Rev. W. T. Currie,	115 55—149 55
ENGLAND.—Salisbury, Jas. Cleland, for Lend-a-hand Fund, Ceylon,	4 86
TURKEY.—Talas, Miss'y Soc., for native helper, care of Rev. W. L. Beard,	17 60
MISSION WORK FOR WOMEN.	
From WOMAN'S BOARD OF MISSIONS.	
Miss Sarah Louise Day, Boston,	
<i>Treasurer.</i>	
For pupil, Smyrna kindergarten,	7 50
For use of Miss C. E. Bush,	75 00
For use of Miss C. H. Pratt,	1 00
For use of Mrs. H. N. Barnum,	4 00
For work at Erzroom,	15 00
For work at Bitlis,	25 00
For use of Miss Anna F. Webb,	25 00
For use of Rev. T. A. Baldwin,	40 00
For pupils, Cesarea,	13 56
For use of Miss M. L. Daniels,	41 11
For use of Mrs. E. S. Hume,	150 00
For pupils, care Rev. L. S. Gates,	30 00
For use of Rev. W. L. Beard,	200 00
For use of Miss N. M. Cheney,	1 50
For use of Miss Mary S. Morrill,	50 00
For use of Miss M. L. Hammond,	10 00—688 67
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer.</i>	
For work, care Miss E. M. Swift,	49 25
For pupil, care Miss H. Seymour,	25 00
For Miss R. Bird's school,	5 00—79 25
From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.	
Mrs. Frances A. Sanders, Montreal, Canada,	
<i>Treasurer.</i>	
For work, care Rev. and Mrs. F. W. Read,	4 00
	4,310 91
Donations received in May,	37,679 04
Legacies received in May,	3,022 25
	40,701 29
Total from September 1, 1899, to May 31, 1900: Donations, \$383,898.09; Legacies, \$88,412.30 = \$472,310.39.	

For Young People.

PREACHING WITH A LANTERN IN JAPAN.

BY REV. GEORGE ALLCHIN, OF OSAKA.

WITHIN the past seven years I have traveled nearly all over Japan from Sapporo in the North, to Kagoshima in the South, preaching with a lantern. On one tour alone I passed through thirteen towns and reached 22,360 people out of a total population of 138,000. In my early tours it was difficult to collect an audience of adults. The common school lanterns are mostly toys, which afford an evening's amusement for the children, and the people did not realize that my lanterns were anything different. But one night only was



HE CAME TO HIMSELF.



THE FATHER MEETS AND HELPS.

JAPANESE PRODIGAL SON.

sufficient to show them their mistake, for the men and women always came in large numbers the second night.

There is a lack of large and suitable assembly halls in this country. The largest and most conspicuous buildings are theaters and temples. A few eating houses provide large rooms for dinner parties, but the ceilings are low, and otherwise the places are unsuitable for lecture purposes, although I have spoken in many of them. If one wishes to reach the largest number of people he is shut up to the theater. But these places are not the magnificent buildings which one sees in Western lands, whose acoustic proportions are perfect, and whose galleries curve so artistically and slope so evenly that the back seat is as good as the front, furnished also with folding plush chairs. The only thing which the foreign and Japanese theater has in common is the spa-

cious stage. Outside of a few of the largest cities, the buildings are unfit to rank even with a well constructed American barn. The roof timbers are undressed, the paper windows are lacking or broken; instead of seats or even mats, woven straw is spread over the rough board or upon the solid earth. A photograph may give the shape, but it cannot reveal the wretched construction of these buildings. But they are spacious, holding from 500 to 5,000 people, and therefore for my purposes more suitable than any other.

The better class of people in Japan, especially the women, do not attend theatrical performances; but they come in large numbers to the theater to see the "shadow pictures." These meetings are not solely preaching services. The subject of my sermon is always announced and the fact impressed upon all that the chief purpose of these gatherings is to tell about Christ. But in order to allure as many as possible, and especially to draw a class, who under no other circumstances would listen to a word about Christianity, I entertain them for about half an hour with moving ships, dissolving views, chromotropes and scenery. This also helps to forestall any disturbance which men of the baser sort might plan for. In the educational centers the student class is much in evidence, and their exuberance of feelings is allowed full utterance while these preliminary pictures are being shown. Any disposition to rowdyism is always transformed during this half hour into a feeling sympathetic with the object of the meeting. Then when sympathy has been awakened, I quietly pass on to the pictures which illustrate the topic of the evening. On one occasion only has any attempt been made, under cover of the darkness, to break up the meeting. It is a marvel to everyone that such crowds of people remain so quiet and attentive in theaters where there is ordinarily so much noise and confusion.

The object being to attract and instruct the masses whose religious ideas are perverted by heredity, education and environment, the subjects of the sermons are selected with great care. The Japanese are steeped either in superstition or atheism. To tell such a people about the miracles of Christ and to give them their first ideas of Christianity through such a medium is not the most favorable way to approach them. Since it is true that about one-third of Christ's sayings which have been preserved to us consists of parables, we have a hint as to the best form in which to present the truths of God to those who are strangers to it. The parables of the Prodigal Son and the Good Samaritan have formed my best topics, because they convey lessons unlimited by nationality, and their teaching is as broad as the earth and universal as humanity. The former is especially instructive, because the pictures are drawn from Japanese life and the lesson adapted to their circumstances. Two suitable tracts on these topics are sold at the door for one cent each, and the reading of these helps to deepen the impressions made by the pictures and the sermon.

Next to the parables, religious biography furnishes fruitful subject matter. The lives of Paul, Joseph, and Bunyan show the power of Christianity to elevate men. A special feature which I am fortunately able to introduce is the singing of a hymn or two at a fitting time in the sermon. The people listen

with breathless attention to this singing, while following the words thrown upon the screen. One stolid looking coolie once said that the song alone was "worth the whole trouble of going to the meeting and getting in." His closing words have a special meaning, for it often occurs that the doors are closed



A LANTERN PREACHING SERVICE AT OSAKA, WITH A PART OF THE AUDIENCE.

after the place is comfortably filled and scores refused admission. The "Prodigal Son lecture" ran three nights in one city, and closed up the other theatres for lack of an audience. Such crowds may not indicate any widespread yearning to hear the gospel, but they are the missionary's opportunity. It

would be a most serious blunder to fritter away **this** opportunity by merely showing pictures. The better classes, especially officials, are habitually late and often arrive after the mechanical views have been shown and the sermon already commenced. Often am I requested, under these circumstances, to repeat them at the close of the preliminary pictures. But this request is always declined. The chief object of my visit is to stir the conscience and to open the mind to Christian truth, and therefore the people must be dismissed with the sound of the gospel ringing in their ears. Everything is planned to produce and fix serious impressions. The people, most of them, have come for the pictures and not the sermon; but they must leave with the "still small voice" speaking to their hearts.

No efforts on my part, nor time, nor expense are spared to procure the best pictures and to make the sermon as complete as possible; and the missionaries and Christians into whose fields I go exert themselves to the utmost to secure a full house, whether the meeting be held in a church, school-house, private dwelling, clubroom or theater. Only on one occasion did I consent, much against my judgment, to the sale of tickets. In no other way could the large fee for the use of the theater in that city be met. Strange were my feelings that night as I faced an audience of 800 non-Christian people who had *paid* to hear the gospel. The usual method is to distribute free tickets plentifully among the people whom it is desirable to reach.

Physically, touring with a lantern is the hardest work I ever performed. There are the ordinary discomforts of a touring missionary who lives in Japanese hotels, upon native food, for a month or more on a stretch. In addition there is the labor of moving my apparatus to a new town nearly every day and hanging the curtain in a strange theater, hall or church. Only those who have done much of such work know how this feat taxes one's ingenuity to the utmost. It is seldom that I return to my hotel after an evening service before 11.00 P.M. Such is the routine nearly every day and for weeks at a time, and the wear and tear of the apparatus is small compared with the fatigue and physical strain on myself and all associated with me in the work.

From the time I began this special work, nearly seven years ago, it has been my privilege to hold 357 lantern meetings and to speak to 157,100 people. If I had the time and space I could tell many touching stories of prodigal sons confessing their sins, backsliders reclaimed, decisions for Christ brought to a point after months of procrastination, and awakened desires to read the Bible and to live a better life.



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